RIG-VEDA REPETITIONS

THE REPEATED VERSES AND DISTICHS AND STANZAS OF THE RIG-VEDA IN SYSTEMATIC PRESENTATION AND WITH CRITICAL DISCUSSION

BY

MAURICE BLOOMFIELD

PROFESSOR OF SANSKRIT AND COMPARATIVE PHILOLOGY
IN THE JOHNS HOPKINS UNIVERSITY
BALTIMORE, MARYLAND



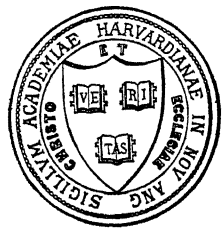
PART 2: EXPLANATORY AND ANALYTIC.
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EXPLANATORY AND ANALYTIC

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CHAPTER I: DISPOSITION OF THE REPEATED VERSES IN TEN CLASSES

Classification according to extent and interrelations of the Repeated Matter

As stated above (p. 4), the number of repetitions in the RV. which involve metrical lines singly, or in distichs, or in stanzas, or in groups of stanzas is about 2,400. This number is exclusive of repetitions of verse-lines within one and the same hymn; exclusive of refrain pādas; and exclusive of catenary repetitions. But this number includes the pāda pairs or groups, described on p. 10, which show considerable similarity, yet not enough to entitle them to be regarded as full repetitions. These are taken account of only occasionally in the following classification.

In the majority of cases repetitions may be said to be sporadic, that is, a single pāda appears in two or more different parts of the Saṁhitā. This class is taken for granted, and is not further considered. But repetition is by no means restricted to repetition of single pādas: every conceivable group or mass of pādas, even up to an entire hymn (see p. 13), is occasionally repeated, in such a way as to call for arrangement according to the size or nature of this group or mass. Accordingly it has been found convenient to deal with this matter under the following ten heads:

1. Groups of stanzas are repeated.
2. Entire single stanzas are repeated unchanged, as refrains at the end of hymns.
3. Entire single stanzas, not refrains, are repeated in any part of a hymn.
4. Substantially identical stanzas are repeated with changes.
5. Similar stanzas.
6. Distichs are repeated unchanged.
7. Distichs are repeated with changes.
8. Single pādas are repeated with an added word or words.
9. Two or more unconnected pādas recurrent in the same pair of hymns, or in a pair of adjacent hymns.
10. Stanzas containing four or three or two pādas repeated in different places.

1. Groups of Stanzas are repeated

There are 9 groups of two to four stanzas which occur twice or more in the text. They involve altogether 21½ stanzas repeated a total of 43 times:

1.23.21–23 (ascribed to Medhātithi Kāṇva) = 10.9.7–9 (ascribed to Triçiras Tvāṣṭra), both addressed to the waters (Āpaḥ). They are preceded in each book by another, almost identical stanza whose form is better in 10.9. The entire passage bears the mark of secondariness in 1.23; see under 1.23.21.

3.4.8–11 (ascribed to Viçvāmitra Gāthina) = 7.2.8–11 (ascribed to Vasiṣṭha Maitrāvaruṇi), both groups of āprī-stanzas. The repetition in 7.2.8–11 is galita, as also in the case of the āprī-stanza 1.13.9 = 5.5.8 (below, p. 495). Considering the traditional hostility between the families of Viçvāmitra and Vasiṣṭha[1] their partnership in so large a number of consecutive āprī-stanzas is a curious and unexplained circumstance.

5.42.16^{cd}, 17, 18 = 5.43.15^{cd}, 16, 17, ascribed to Atri Bhāuma, and addressed to Viçve Devāḥ. Two and one-half refrain stanzas at the end of each hymn, presumably by the same author. Note also that 5.41.8^{d} = 5.42.16^{b}.

6.47.12, 13 (ascribed to Garga Bhāradvāja) = 10.131.6, 7 (ascribed to Sukīrti Kākṣīvata); addressed to Indra Sutrāman. Pādas b and d of the first stanza, and pādas a b of the second stanza occur also elsewhere. The stanzas seem to be more original in the connexion of 10.131; see under 6.47.12.

9.36.4, 5 (ascribed to Prabhūvasu Āñgirasa) = 9.64.5, 6 (ascribed to Kaçyapa Mārīca). Both passages are addressed to Pavamāna Soma, but in the first soma is treated in the singular; in the second in the plural (somāḥ), so that the second pair makes the impression of an ūha of the first pair. See under 9.36.4, 5.

10.42.10, 11 = 10.43.10, 11 = 10.44.10, 11, ascribed to Kṛṣṇa Āñgirasa, and addressed to Indra. Two refrain stanzas at the end of the hymns; presumably by the same author.

5.40.2, 3 (ascribed to Atri Bhāuma): 8.13.32, 33 (ascribed to Nārada Kāṇva); both to Indra. This case also involves intentional parallelism of two pairs of successive stanzas. But they are identical only in their respective first distichs, the second distichs being entirely or partially refrains. I have assumed that the version of the fifth book is the primary one; see under 5.40.2, 3.

In two cases either the materials of one single stanza are worked up by additions into two stanzas, or the converse process has taken place, i. e. two stanzas have been condensed, by omissions, into one stanza. Thus 5.22.2

[1] RV. 3.53.21–24 are designated traditionally as vasiṣṭhadveṣiṇyaḥ (sc. ṛcaḥ), that is to say, stanzas to whose recital the Vasiṣṭhas will not listen. See the Anukramaṇī; Rig-Vidhāna 2.4.2; Bṛhaddevatā 4.117; and cf. the Western discussions of this matter in the bibliography cited in a note in the discussion of the relations of the third and seventh maṇḍalas (see p. xvi, top line).

(ascribed to Viçvasāman Ātreya) distributes its four pādas through the two stanzas, containing six pādas, of 5.26.7, 8 (ascribed to Vasūyava Ātreyāḥ). Both are addressed to Agni. It seems to me that the expanded stanzas are secondary; see under 5.22.2.

The first distichs of 10.33.2 and 3 (ascribed to Kavaṣa Āilūṣa) are contracted into the single stanza 1.105.8 (ascribed to Trita Āptya, or Kutsa). Both are addressed to Indra. There seems to me good reason to believe that the abbreviated version is secondary; see under 1.105.8.

2. Entire Single Stanzas Repeated Unchanged as Refrains at the end of Hymns

The majority of single stanzas that are repeated verbatim are refrain stanzas at the end of hymns, usually ascribed to the same author or family of authors. But there are also a considerable number of single stanzas, scattered through the collection, which are repeated, either because the subject strongly invites the use of the same material (as in the case of the Āprī-hymns), or because of the general habit of the poets to stand upon one another's shoulders. In the case of such borrowing of a single stanza the original source is even more difficult to determine than in the case of one or more pādas, because the stanza is a rounded whole whose meaning does not hinder it from amalgamating with various surroundings.

The following 43 refrain stanzas, occurring a total of 129 times, are found at the end of hymns. They regularly (except 10.89.18 and 10.104.11, repeating in galita 3.30.22) recur in the same book, and they are invariably treated as galita in their repeated occurrences. Books 8 and 9, and they only, are totally lacking in refrain stanzas, a fact which characterizes the eighth book in a particular degree, because it is especially rich in refrain pādas and refrain appendages (see the List of Refrain-lines in Part 3). Books 3 and 7 are especially prominent in this class of repetitions:

1.95.11 = 1.96.9 (Kutsa Āṅgirasa; to Agni)
1.100.19 (Ṛjrāçva) = 1.102.11 (Kutsa). To Indra
1.165.15 = 1.166.15 = 1.167.11 = 1.168.10 (Agastya, or Agastya Māitrāvaruṇi; to Maruts)
1.175.6 = 1.176.6 (Agastya; to Indra)
1.183.6 = 1.184.6 (Agastya; to Açvins). Note also $1.183.3^{d} = 1.184.5^{c}$.
2.1.16 = 2.2.13 (Gṛtsamada; to Agni)
2.11.21 = 2.15.10 = 2.16.9 = 2.17.9 = 2.18.9 = 2.19.9 = 2.20.9 (Gṛtsamada; to Indra)
2.13.13 = 2.14.12 (Gṛtsamada; to Indra)
2.23.19 = 2.24.16 (Gṛtsamada; to Brahmaṇaspati). Second distich also at $2.35.15^{cd}$
2.27.17 = 2.28.11 = 2.29.7 (Kūrma Gārtsamada, or Gṛtsamada; to Varuṇa)
3.1.23 = 3.5.11 = 3.6.11 = 3.7.11 (Viçvāmitra Gāthina) = 3.15.17 (Utkīla Kātya) = 3.23.5 (Devaçravas Bhārata, and Devavāta Bhārata). To Agni
3.30.20 = 3.50.4 (Viçvāmitra; to Indra)
3.30.22 = 3.31.22 = 3.32.17 = 3.34.11 = 3.35.11 = 3.36.11 = 3.38.10 = 3.39.9 = 3.43.8 = 3.48.5 = 3.49.5 = 3.50.5 = 10.89.18 = 10.104.11 (Viçvāmitra, or his descendants; to Indra)

4.13.5 = 4.14.5 (Vāmadeva Gāutama; to Agni). The two hymns are imitative throughout; see p. 13.
4.16.1 = 4.17.21 (Vāmadeva Gāutama) = 4.19.11 = 4.20.11 = 4.21.11 = 4.22.11 = 4.23.11 = 4.24.11 (Vāmadeva). To Indra.
4.43.7 = 4.44.7 (Purumīḷha Sāuhotra, and Ajamīḷha Sāuhotra; to Açvins)
5.42.17 = 5.43.16 (Atri Bhāuma; to Viçve Devāḥ)
5.42.18 = 5.43.17 = 5.76.5 (Atri Bhāuma) = 5.77.5 (Avasyu Ātreya). To Açvins. Note also $5.43.11^{a} = 5.76.4^{c}$.
5.57.8 = 5.58.8 (Çyāvāçva Ātreya; to Maruts)
6.2.11 = 6.14.6 (Bharadvāja Bārhaspatya; to Agni)
7.1.20 = 7.1.25 (Vasiṣṭha Māitrāvaruṇi; to Agni). Since 7.1.20 is repeated in the same hymn it is evidently a final stanza. The redaction has welded two hymns. Cf. Oldenberg, Prol. pp. 122, note 2, 142.
7.3.10 = 7.4.10 (Vasiṣṭha Māitrāvaruṇi; to Agni)
7.7.7 = 7.8.7 (Vasiṣṭha Māitrāvaruṇi; to Agni)
7.20.10 = 7.21.10 (Vasiṣṭha Māitrāvaruṇi; to Indra)
7.24.6 = 7.25.6 (Vasiṣṭha Māitrāvaruṇi; to Indra)
7.28.5 = 7.29.5 = 7.30.5 (Vasiṣṭha Māitrāvaruṇi; to Indra)
7.34.25 (Vasiṣṭha; to Viçve Devāḥ) = 7.56.25 (Vasiṣṭha; to Maruts)
7.39.7 = 7.40.7 (Vasiṣṭha; to Viçve Devāḥ). Pādas b and c also in $7.62.3^{c}$ and $7.1.20^{c}$
7.41.7 = 7.80.3 (Vasiṣṭha; to Uṣas)
7.60.12 = 7.61.7 (Vasiṣṭha; to Mitra and Varuṇa)
7.62.6 = 7.63.6 (Vasiṣṭha; to Mitra and Varuṇa)
7.64.5 = 7.65.5 (Vasiṣṭha; to Mitra and Varuṇa)
7.67.10 = 7.69.8 (Vasiṣṭha; to Açvins)
7.70.7 = 7.71.6 (Vasiṣṭha; to Açvins)
7.72.5 = 7.73.5 (Vasiṣṭha; to Açvins)
7.82.10 = 7.83.10 (Vasiṣṭha; to Indra and Varuṇa)
7.84.5 = 7.85.5 (Vasiṣṭha; to Indra and Varuṇa)
7.90.7 = 7.91.7 (Vasiṣṭha; to Indra and Vāyu)
7.97.10 = 7.98.10 (Vasiṣṭha; to Indra and Bṛhaspati)
7.99.7 = 7.100.7 (Vasiṣṭha; to Viṣṇu)
10.11.9 = 10.12.9 (Havirdhāna Āñgi; to Agni)
10.63.17 = 10.64.17 (Gaya Plāta; to Viçve Devāḥ)
10.65.15 = 10.66.15 (Vasukarṇa Vāsukra; to Viçve Devāḥ). Note also that $10.65.9^{c} = 10.66.4^{c}$; that each hymn consists of fifteen stanzas; and that the author, according to the express statement of our stanza, is a Vasiṣṭha. See p. 16.

3. Entire Single Stanzas, not Refrains, Repeated in any part of a Hymn

A considerable number of stanzas that are not refrains are repeated throughout the collection, either in the same or in different maṇḍalas, and without being confined to the end of hymns. The Anukramaṇī is not disturbed by these recurrences; the hymns in which occur the repeated stanzas are cheerfully assigned to different authors and are said, at times, to be addressed to different divinities. Such repetitions are frequently, but by no means always, written out in full (not galita). To some extent these repeated stanzas are ritualistic, and a few are cosmic or theosophic, in accordance with the marked tendency of brahmodya stanzas and motifs to repeat themselves through-

out the mantra literature. The number of these stanzas is 23, repeated each a single time, so as to yield a total of 46 occurrences:

1.13.9 (Medhātithi Kāṇva) = 5.5.8 (Vasuçruta Ātreya). Aprī-stanza to Tisro Devyaḥ. Repeated as galita in 5.5.8, as also is the case in the repetition of 3.4.8–11 in 7.2.8–11 (above, p. 17)

1.23.8 (Medhātithi Kāṇva; to Indra Marutvant) = 2.41.15 (Gṛtsamada; to Viçve Devāḥ). Ṛtuyāja-stanza (cf. p. 17), repeated as galita in 2.41.15.

1.91.3 (Gotama Rāhūgaṇa; to Soma) = 9.88.8 (Uçanas Kāvya; to Soma Pavamāna). Ritual stanza, repeated as galita in 9.88.8.

1.91.16 (Gotama Rāhūgaṇa; to Soma) = 9.31.4 (Gotama Rahūgaṇa; to Soma Pavamāna). Ritual stanza, repeated in full.

1.124.12 (Kakṣīvat Dāirghatamasa) = 6.64.6 (Bharadvāja). To Uṣas, repeated as galita in 6.64.6.

1.147.3 (Dīrghatamas Āucathya) = 4.4.13 (Vāmadeva Gāutama). To Agni, repeated in full.

1.164.31 (Dīrghatamas Āucathya; to Viçve Devāḥ) = 10.177.3 (Pataṁga Prājāpatya; Māyābhedaḥ). Brahmodya, repeated in full.

1.164.50 (Dīrghatamas Āucathya; to Sādhyāḥ) = 10.90.16 (Nārāyaṇa; to Puruṣa). Brahmodya, repeated in full.

1.174.9 (Agastya) = 6.20.12 (Bharadvāja). To Indra, repeated as galita in 6.20.12. Note also the correspondence of 1.174.2^{b} with 6.20.10^{c}

2.1.2 (Gṛtsamada Bhārgava, &c.) = 10.91.10 (Aruṇa Vāitahavya). To Agni. Ritual stanza repeated in full.

2.41.13 (Gṛtsamada) = 6.52.7 (Ṛjiçvan Bhāradvāja). To Viçve Devāḥ. Repeated in full.

3.9.9 (Viçvāmitra Gāthina; to Agni) = 10.52.6 (Agni Sāucīka; to Devāḥ). Repeated in full.

3.41.6 (Viçvāmitra) = 6.45.27 (Çaṁyu Bārhaspatya). To Indra, repeated as galita in 6.45.27.

3.47.5 (Viçvāmitra) = 6.19.11 (Bharadvāja). To Indra, repeated as galita in 6.19.11.

3.52.3 (Viçvāmitra) = 4.32.16 (Vāmadeva). To Indra, repeated in full. Cf. 3.62.8.

4.12.6 (Vāmadeva Gāutama; to Agni) = 10.126.8 (Kulmalabarhiṣa Çāilūṣi, &c.; to Viçve Devāḥ). Repeated in full.

4.32.13 (Vāmadeva) = 8.65.7 (Pragātha Kāṇva). To Indra, repeated in full.

6.15.12 (Vītahavya Āṅgirasa, or Bharadvāja) = 7.4.9 (Vasiṣṭha Māitrāvaruṇi). To Agni, repeated as galita in 7.4.9.

8.6.45 (Vatsa Kāṇva) = 8.32.30 (Medhātithi Kāṇva). To Indra, repeated in full.

8.11.8 (Vatsa Kāṇva) = 8.43.21 (Virūpa Āṅgirasa). To Agni, repeated in full.

8.13.18 (Parvata Kāṇva) = 8.92.21 (Çrutakakṣa Āṅgirasa, &c). To Indra, repeated in full. Note also the correspondence of 8.13.14^{b} with 8.92.30^{c}.

8.32.29 (Medhātithi Kāṇva) = 8.93.24 (Sukakṣa Āṅgirasa). To Indra, repeated in full

9.25.6 (Dṛḷhacyuta Āgastya) = 9.50.7 (Ucathya Āṅgirasa). To Soma Pavamāna. Ritual stanza, repeated in full.

4. Substantially identical Stanzas Repeated with Changes

One of the features in the repetition of stanzas is that they are repeated with variations. We have seen (above, p. 492) that the pādas of one given stanza may appear distributed among two, along with other kindred devices. Similarly there are cases in which a certain stanza reappears with an added pāda. Thus in the following two cases involving four stanzas:

1.23.20 (Medhātithi Kāṇva; to Waters)
apsu me somo abravīd antar viçvāni bheṣajā,
agniṁ ca viçvaçaṁbhuvam āpaç ca viçvabheṣajīḥ.

9.65.20 (Bhṛgu Vāruṇi, or Jamadagni Bhārgava: to the same)
apsā indrāya vāyave varuṇāya marudbhyaḥ,
somo arṣati viṣṇave.

Pāda 9.34.2[a] also at 5.51.7[a].

10.159.4 (Çacī Pāulomī), almost =
10.174.4 (Abhīvarta Āṅgirasa; Rājñaḥ stutiḥ)
yenendro haviṣā kṛtvy abhavad dyumny uttamaḥ,
idaṁ tad akri devā asapatnaḥ (10.174.4, **asapatnā**) **kilābhuvam.**

5. Similar Stanzas

At this point the discussion carries us out of the domain of repeated stanzas to that of similar stanzas. A close definition of the term similar stanzas is impossible, because an identical pāda, or some other more or less identical group of words implies similarity. I group here such stanzas as have one or two repeated pādas, and have in addition more or less additional identical or parallel words. What is perhaps even more important, they are pervaded by the same spirit to such an extent as to preclude the possibility that the authors of the second hand did not have in mind the pattern stanzas as a whole. The modifications on the part of the imitative stanza are freer and cover a wider range of change of subject. Grammatical and lexical change, change of divinity and subject have here full play, but the pattern stanza is always traceable in the secondary result. Needless to say we cannot for the most part tell which is the pattern stanza. I have indicated above that there are in the Rig-Veda a number of similar stanzas in which no one pāda of one is exactly like the other, yet whose general tenor is more or less definitely, or more or less vaguely the same (p. 12). Such resemblance pervades, e.g., almost every one of the corresponding stanzas of 9.104 and 105 (p. 13). The similarities of the present class fade out to the point where it becomes doubtful whether they really extend through a given stanza, or merely through one or more of its component units, pāda, or distich.

This class may be established for the following 39 examples, involving 80 stanzas, to wit:

1.3.10 : 6.61.4
1.23.1 : 8.82.2
1.23.7 : 8.76.6
1.25.10 : 8.25.8
1.36.10 : 8.19.21
1.37.4 : 8.32.27
1.47.7 : 8.8.14
1.116.7 : 1.117.6, 7
1.116.16 : 1.117.17
1.117.25 : 2.39.8
1.118.4 : 6.63.7
1.118.9 : 10.39.10
1.121.5 : 10.61.11
1.174.2 : 6.20.10
1.183.3 : 6.49.5
1.185.8 : 5.85.7
3.52.3 = 4.32.16 : 3.62.8
4.24.3 : 7.82.9
4.37.5 : 8.93.34
4.46.3 : 8.1.24
4.46.4 : 8.5.28[1]
5.26.4 : 5.51.1
5.51.3 : 8.38.7
5.54.11 : 8.7.25

[1] Cf. also the correspondence of 4.46.5[a] with 8.5.2[a]

5.75.3 : 8.8.1
8.5.18 : 8.26.16
8.6.6 : 8.76.2
8.7.20 : 8.64.7
8.13.31 : 8.33.11
8.14.6 : 9.65.9
8.18.3 : 10.126.7
8.100.2 : 10.83.7
9.3.9 : 9.42.2
9 25.3 : 9.28.3
9.45.1 : 9.50.5
9.64.17 : 9.66.12
9.83.5 : 9.86.40
9.90.5 : 9.97.42
9.104.2 : 9.105.2[1]

As apt illustrations of this class I may cite in full the following dozen or so cases, for the purpose of showing to the eye this style of repetition :

1.3.10 (Madhuchandas Viçvāmitra ; to Sarasvatī)
pāvakā **naḥ sarasvatī vājebhir vājinīvatī,**
yajñaṁ vaṣṭu **dhiyāvasuḥ.**

6.61.4 (Bharadvāja ; to Sarasvatī)
pra ṇo devī **sarasvatī vājebhir vājinīvatī,**
dhīnām avitry avatu.

1.25.10 (Çunaḥçepa Ājīgarti, alias Devarāta ; to Varuṇa)
ni ṣasāda dhṛtavrato varuṇaḥ pastyāsv ā,
sāmrājyāya sukratuḥ.

8.25.8 (Viçvamanas Vāiyaçva ; to Mitra and Varuṇa)
ṛtāvānā **ni ṣedatuḥ sāmrājyāya sukratū,**
dhṛtavratā kṣatriyā kṣatram āçatuḥ.

1.37.4 (Kaṇva Ghāura ; to Maruts)
pra vaḥ çardhāya ghṛṣvaye tveṣadyumnāya çuṣmiṇe,
devattaṁ brahma gāyata.

8.32.27 (Medhātithi Kāṇva ; to Indra)
pra va ugrāya niṣṭure 'ṣāḷhāya prasakṣiṇe,
devattaṁ brahma gāyata.

There is a subtle likeness in these stanzas which goes beyond the mere verbal parallelism. See under 1.37.4.

1.47.7 (Praskaṇva Kāṇva ; to Açvins)
yan nāsatyā parāvati yad vā stho adhi turvaçe,
ato rathena suvṛtā na **ā gataṁ** sākaṁ sūryasya raçmibhiḥ.

8.8.14 (Sadhvaṁsa Kāṇva ; to Açvins)
yan nāsatyā parāvati yad vā stho adhy ambare,
ataḥ sahasraniṛṇijā **rathenā** yātam açvinā.

The second hemistich of 8.8.14 also at 8.8.11.

1.117.25 (Kakṣīvat Dāirghatamasa ; to Açvins)
etāni vām açvinā vīryāṇi pra pūrvyāṇy āyavo 'vocan,
brahma kṛṇvanto vṛṣaṇā yuvabhyāṁ **suvīrāso vidatham ā vadema.**

2.39.8 (Gṛtsamada ; to Açvins)
etāni vām açvinā vardhanāni brahma stomaṁ gṛtsamadāso **akran,**
tāni narā jujuṣānopa yātaṁ bṛhad **vadema vidathe suvirāḥ.**

1.121.5 (Kakṣīvat Dāirghatamasa ; to Indra, or Viçve Devāḥ)
tubhyaṁ payo yat pitarāv anītāṁ **rādhaḥ suretas turaṇe bhuraṇyū,**
çuci yat te rekṇa āyajanta sabardughāyāḥ paya usriyāyāḥ.

10.61.11 (Nābhānediṣṭha Mānava ; to Viçve Devāḥ)
makṣū kanāyāḥ sakhyaṁ navīyo **rādho** na **reta** ṛtam it **turaṇyan,**
çuci yat te rekṇa āyajanta sabardughāyāḥ paya usriyāyāḥ.

[1] These two hymns are parallel throughout ; see above, p. 13.

4.46.3 (Vāmadeva; to Indra and Vāyu)
ā vāṁ sahasraṁ haraya indravāyū abhi prayaḥ,
vahantu somapītaye.
8.1.24 (Pragātha Kāṇva. formerly Pragātha Ghāura; to Indra)
ā tvā sahasram ā çataṁ yuktā rathe hiraṇyaye,
brahmayujo **haraya** indra keçino **vahantu somapītaye.**

4.46.4 (Vāmadeva; to Indra and Vāyu)
rathaṁ hiraṇyavandhuram indravāyū svadhvaram,
ā hi sthātho divispṛçam.
8.5.28 (Brahmātithi Kāṇva; to Açvins)
rathaṁ hiraṇyavandhuraṁ hiraṇyābhīçum açvinā,
ā hi sthātho divispṛçam.

Cf. also the correspondence of 4.46.5[a] with 8.5.2[a].

5.51.3 (Svastyātreya Ātreya; to Viçve Devāḥ)
viprebhir vipra santya **prātaryāvabhir ā gahi,**
devebhiḥ somapītaye.
8.38.7 (Manu Vāivasvata; to Viçve Devāḥ)
prātaryāvabhir ā gataṁ devebhir jenyavasū,
indrāgnī **somapītaye.**

5.75.3 (Avasyu Ātreya; to Açvins)
ā no ratnāni bibhratāv **açvinā gachataṁ yuvam,**
rudrā **hiraṇyavartanī** juṣāṇā vājinīvasū mādhvī mama çrutaṁ havam.
8.8.1 (Sadhvaṅsa Kāṇva; to Açvins)
ā no viçvābhir ūtibhir **açvinā gachataṁ yuvam,**
dasrā **hiraṇyavartanī** píbataṁ somyaṁ madhu.

Pāda 5.73.3[e] is refrain in 5.75.1[e]–9[e], and pāda 8.8.1[d] is a common formula, 6.60.15[d] (q. v.)

8.5.18 (Brahmātithi Kāṇva; to Açvins)
asmākam adya **vām** ayaṁ **stomo vāhiṣṭho** antamaḥ,
yuvābhyaṁ bhūtv açvinā.
8.26.16 (Viçvamanas Vāiyaçva, or Vyaçva Āṅgirasa; to Açvins)
vāhiṣṭho vāṁ havānāṁ **stomo** dūto huvan narā,
yuvābhyāṁ bhūtv açvinā.

8.14.6 (Goṣūktin Kāṇvāyana, and Açvasūktin Kāṇvāyana; to Indra)
vāvṛdhānasya te **vayaṁ viçvā dhanāni jigyuṣaḥ,**
ūtim indrā **vṛṇīmahe.**
9.65.9 (Bhṛgu Vāruṇi, or Jamadagni Bhārgava; to Soma Pavamāna)
tasya te vājino **vayaṁ viçvā dhanāni jigyuṣaḥ,**
sakhitvam ā vṛṇīmahe.

8.18.3 (Irimbiṭhi Kāṇva; to Ādityas)
tat su naḥ savitā bhago **varuṇo mitro aryamā,**
çarma yachantu sapratho yad īmahe.
10.126.7 (Kulmalabarhiṣa Çāilūṣī, or Aṅhomuc Vāmadevya; to Viçve Devāḥ)
çunam asmabhyam ūtaye **varuṇo mitro aryamā,**
çarma yachantu sapratha ādityāso **yad īmahe** ati dviṣaḥ.

For the future of the higher criticism of the Rig-Veda stanzas which reflect one another as a whole are of particular importance. A single pāda easily assumes a formulaic character, is easily remembered and repeated. But when an entire stanza reflects the spirit and diction of another we are face to face with a definite historical question which, theoretically at least, is solvable. Simi-

larity in the preceding group of stanzas is by no means equally thoroughgoing in each case: it fades out into stanza correspondence of still lower degree. I add here, without writing them out in full, a considerable number of citations in which the greater part of one stanza is parallel to the greater part of a second stanza; each contains additional elements. Yet, again, the spirit of the two stanzas is enough the same to make it very likely that one stanza, as a whole, served as a pattern for the other. Thus, e.g.:

5.26.1 (Vasūyava Ātreyāḥ ; to Agni)
agne pāvaka rociṣā **mandrayā** deva **jihvayā,**
ā devān vakṣi yakṣi ca.
6.16.2 (Bharadvāja ; to Agni)
sa no **mandrābhir** adhvare **jihvābhir** yajā mahaḥ,
ā devān vakṣi yakṣi ca.

Or, more subtly, because the word forms, rather than the word sense, are changed:

7.77.4 (Vasiṣṭha; to Uṣas)
antivāmā dūre amitram uchorvīm gavyūtim abhayaṁ kṛdhī naḥ,
yāvaya dveṣa **ā bharā vasūni** codaya rādho gṛṇate maghoni.
9.78.5 (Kavi Bhārgava ; to Soma Pavamāna)
etāni soma pavamāno asmayuḥ satyāni kṛṇvan **draviṇāny arṣasi,**
jahi **çatrum antike dūrake** ca ya **urvīm gavyūtim abhayaṁ ca nas kṛdhi.**[1]

The following cases are more or less of this sort. They are not always separated by a hard and fast line from the preceding group:

1.13.8 : 1.142.8 : 1.188.7
1.16.3 : 8.3.5 (cf. also 3.42.4)
1.92.13 : 4.55.9
1.124.3 : 5.80.4
1.124.10 : 4.51.3
3.9.6 10.118.5
3.12.4 : 8.38.2
3.41.7 : 7.31.4
3.42.6 : 8.75.16 (cf. also 8.98.11)
4.7.8 : 4 8.4
5.9.3 : 6.16.40
5.13.5 : 8.98.12
5.20.3 : 7.94.6
5.26.1 : 6.16.2
5.26.2 : 7.16.4
5.35.2 : 6.46.7
5.46.3 : 7.44.1
6.45.25 : 8.95.1
6.48.8 : 7.16.10
6.53.10 : 9.2.10
6.70.3 : 8.27.16
7.77.4 : 9.78.5
8.1.3 : 8.15.12
8.6.15 : 8.12.24
9.1.4 : 9.6.3 : 9 51.5 : 9.63.12
9.35.2 : 9.62.26
9 41.4 : 9.42.6 : 9.61.3
9.46.5 : 9.65.13

6. Distichs Repeated Unchanged

The next variety of repetition is that of distichs, or any given pair of pādas in one stanza recurring together within the limits of another stanza. This takes place on a rather surprising scale, there being no less than 62 distichs which are repeated without variation, and 79 which are repeated with more or less variation. This count, of course, aside from the stanzas repeated entirely:

[1] Even the words yāvaya dveṣaḥ, in 7.77 4, and satyāni kṛṇvan, in 9 78.5, paraphrase one another in a remote fashion.

their collective distichs heighten the total greatly, in accordance with the preceding counts. Distichs, like stanzas, usually represent a rounded unit of thought, easy to fit into various situations, therefore the relative chronology or priority of their occurrences does not, as a rule, betray itself. A brilliant example of relative chronology, by way of illustration, is offered by the familiar Uṣas-stanza 1.124.2 :

aminatī dāivyāni vratāni praminatī manuṣyā yugāni,
īyuṣīṇām upamā çaçvatīnām āyatīnāṁ prathamoṣā vy adyāut.

The two organically antithetic pādas of the first distich are distributed pointlessly into two unfit connexions in 1.92.11c, 12c. And the second distich, again, reappears, 1.113.15cd, in the variant form, īyuṣīṇām upamā çaçvatīnāṁ vibhātīnāṁ prathamoṣā vy açvāit, where the obviously intentional antithesis of īyuṣīṇām and āyatīnām is frivolously thrown overboard; see under 1.92.11. In a few cases a distich is derived from one pāda by the insertion of an extra word; thus 9.100.9ab, tvaṁ dyāṁ ca mahivrata pṛthivīṁ cāti jabhriṣe : 9.86.29c, tvaṁ dyāṁ ca pṛthivīṁ cāti jabhriṣe ; see p. 523.

The following list contains 62 pāda-pairs repeated without changes, and arranged in the order of their occurrence in the maṇḍalas. They make up a total of 132 pāda-pairs in the same stanza, to which may be added the two pairs of catenary distichs 9.67.31ab, 32ab, and 10.162.1cd, 2ab, listed on p. 8:

1.13.6ab (Medhātithi Kāṇva) = 1.142.6ac (Dīrghatamas Āucathya). Āprī, to Devīr Dvāraḥ: vi çrayantām ṛtāvṛdhaḥ, dvāro devīr asaçcataḥ.

1.34.11cd (Hiraṇyastūpa Āṅgirasa) = 1.157.4cd (Dīrghatamas Āucathya). To Açvins: prāyus tāriṣṭaṁ ni rapāṁsi mṛkṣataṁ sedhataṁ dveṣo bhavataṁ sacābhuvā.

1.36.7ab (Kaṇva Ghāura; to Agni) = 8.69.17ab (Priyamedha Āṅgirasa; to Indra): taṁ ghem ítthā namasvina upa svarājam āsate.

1.53.11cd (Savya Āṅgirasa; to Indra) = 10.115.8cd (Upastuta Vārṣṭihavya; to Agni): tvāṁ stoṣāma tvayā suvīrā drāghīya āyuḥ prataraṁ dadhānāḥ.

1.91.10ab (Gotama Rāhūgaṇa; to Soma) = 10.150.2ab (Mṛḷīka Vāsiṣṭha; to Agni): imaṁ yajñam idaṁ vaco jujuṣāṇa upāgahi.

1.92.12c, 11c (Gotama Rāhūgaṇa) = 1.124.2ab (Kakṣīvat Dāirghatamasa). To Uṣas; praminatī manuṣyā yugāni, aminatī dāivyāni vratāni.

1.105.14cd (Trita Āptya, or Kutsa) = 1.142.11cd (Dīrghatamas Āucathya). To Agni; agnir havyā suṣūdati devo deveṣu medhiraḥ.

1.106.7ab (Kutsa) = 4.55.7ab (Vāmadeva). To Viçve Devāḥ: devāir no devy aditir ni pātu devas trātā trāyatām aprayuchan.

1.121.5cd (Kakṣīvat Dāirghatamasa; to Indra, or Viçve Devāḥ) = 10.61.11cd (Nābhānediṣṭha Mānava; to Viçve Devāḥ): çuci yat te rekṇa āyajanta sabardughāyāḥ paya usriyāyāḥ. Cf. also pāda b of each stanza.

1.124.3cd (Kakṣīvat Dāirghatamasa) = 5.80.4cd (Satyaçravas Ātreya). To Uṣas: ṛtasya panthām anv eti sādhu prajānatīva na diço mināti.

1.127.9cd (Parucchepa Dāivodāsi; to Agni) = 1.175.5ab (Agastya; to Indra): çuṣmintamo hi te mado dyumnintama uta kratuḥ.

1.142.4ab (Dīrghatamas Āucathya) = 5.5.3ab (Vasuçruta Ātreya). Āprī, to Agni : īḷito agna ā vahendraṁ citram iha priyam.

2.11.4^{d}, 5^{a} (Gṛtsamada) = 10 148.2^{bc} (Pṛthu Vāinya). To Indra: dāsīr viçaḥ sūryeṇa sahyāḥ, guhā hitaṁ guhyaṁ gūḷham apsu.

3.1.19^{ab} (Viçvāmitra Gāthina; to Agni) = 3.31.18^{cd} (Kuçika Āiṣīrathi, or Viçvāmitra; to Indra): ā no gahi sakhyebhiḥ çivebhir mahān mahībhir ūtibhiḥ saraṇyan.

3.31.21^{cd} (Viçvāmitra Gāthina; to Agni) = 3.59.4^{cd} (Viçvamitra; to Mitra) = 6.47.13^{ab} (Garga Bhāradvāja; to Indra) = 10.131.7^{ab} (Sukīrti Kākṣīvata; to Indra): tasya vayaṁ sumatāu yajñiyasyāpi bhadre sāumanase syāma; and, with a slight ūha, 10.14.6^{cd} (Yama Vāivasvata; Liṅgoktadevatāḥ): teṣāṁ vayaṁ sumatāu yajñiyānām api bhadre sāumanase syāma.

3.52.1^{ab} (Viçvāmitra) = 8.91.2^{cd} (Apālā Ātreyī). To Indra: dhānāvantaṁ karambhiṇam apūpavantam ukthinam.

3.55.13^{ab} (Prajāpati Vāiçvāmitra, &c.; to Viçve Devāḥ) = 10.27.14^{cd} (Vasukra Āindra; to Indra): anyasyā vatsaṁ rihatī mimāya kayā bhuvā ni dadhe dhenur ūdhaḥ.

3.62.9^{ab} (Viçvāmitra; to Pūṣan) = 10.187.4^{ab} (Vatsa Āgneya; to Agni): yo viçvābhi vipaçyati bhuvanā saṁ ca paçyati. Both stanzas begin their third pāda with sa naḥ.

4.17.16^{ab} (Vāmadeva Gāutama) = 10.131.3^{cd} (Sukīrti Kākṣīvata). To Indra: gavyanta indraṁ sakhyāya viprā açvāyanto vṛṣaṇaṁ vājayantaḥ.

4.41.5^{cd} (Vāmadeva; to Indra and Varuṇa) = 10.101.9^{cd} (Budha Sāumya; to Viçve Devāḥ, or Ṛtvikstutiḥ): sā no duhīyad yavaseva gatvī sahasradhārā payasā mahī gāuḥ.

4.46.4^{ac} (Vāmadeva; to Indra and Vāyu) = 8.5.28^{ac} (Brahmātithi Kāṇva; to Açvins): rathaṁ hiraṇyavandhuram, ā hi sthātho divispṛçam. Note that 4.46.5^{a} = 8.5.2^{b}.

4.47.4^{ab} (Vāmadeva; to Indra and Vāyu) = 6.60.8^{ab} (Bharadvāja; to Indra and Agni): yā vāṁ santi puruspṛho niyuto dāçuṣe narā.

4.50.11^{cd} (Vāmadeva; to Indra and Bṛhaspati) = 7.97.7^{cd} (Vasiṣṭha; to Indra and Brahmaṇaspati): aviṣṭaṁ dhiyo jigṛtaṁ puraṁdhīr jajastam aryo vanuṣām arātīḥ.

4.55.10^{ab} (Vāmadeva; to Viçve Devāḥ) = 8.18.3^{ab} (Irimbiṭhi Kāṇva; to Ādityāḥ): tat su naḥ savitā bhago varuṇo mitro aryamā.

5.23.4^{de} (Dyumna Viçvacarṣaṇi Ātreya) = 6.48.7^{de} (Çaṁyu Bārhaspatya). To Agni: revan naḥ çukra dīdihi dyumat pāvaka dīdihi.

5.42.16^{cd} = 5.43.15^{cd} (Atri Bhāuma; to Viçve Devāḥ): devo-devaḥ suhavo bhūtu mahyaṁ mā no mātā pṛthivī durmatāu dhāt. In each case this distich, followed by two more identical stanzas concludes the hymn.

5.45.3^{ab} (Çaṁyu Bārhaspatya) = 8.12.21^{ab} (Parvata Kāṇva). To Indra: mahīr asya praṇītayaḥ pūrvīr uta praçastayaḥ.

5.75.7^{ab} (Avasyu Ātreya) = 5.78.1^{ab} (Saptavadhri Ātreya). To Açvins: açvināv eha gachataṁ nāsatyā mā vi venatam.

6.45.33^{ab} (Çaṁyu Bārhaspatya; to Bṛbu Takṣan) = 8.94.3^{ab} (Bindu Āṅgirasa, &c.; to Maruts): tat su no viçve arya ā sadā gṛṇanti kāravaḥ.

6.51.15^{ab} (Ṛjiçvan Bhāradvāja) = 8.83.9^{ab} (Kusīdin Kāṇva). To Maruts: yūyaṁ hi ṣṭhā sudānava indrajyeṣṭhā abhidyavaḥ.

7.35.15^{cd} (Vasiṣṭha) = 10.65.15^{cd} = 10.66.16^{cd} (Vasukarṇa Vāsukra). To Viçve Devāḥ: te no rāsantām urugāyam adya yūyaṁ pāta svastibhiḥ sadā naḥ. Note that 7.35.15^{b} = 10.65.14^{b}, and see under 7.35.15.

7.39.7^{bc} = 7.40.7^{bc} (Vasiṣṭha; to Viçve Devāḥ) = 7.62.3^{bc} (Vasiṣṭha; to Mitra and Varuṇa): ṛtāvāno varuṇo mitro agniḥ, yachantu candrā upamaṁ no arkam.

7.59.2^{cd} (Vasiṣṭha; to Maruts) = 8.27.16^{ab} (Manu Vāivasvata; to Viçve Devāḥ): pra sa kṣayaṁ tirate vi mahīr iṣo yo vo varāya dāçati.

7.104.23^{cd} (Vasiṣṭha; to Pṛthivī and Antarikṣa) = 10.53.5^{cd} (Agni Sāucīka; to Devāḥ): pṛthivī naḥ pārthivāt pātv aṁhaso 'ntarikṣaṁ divyāt pātv asmān.

8.2.32^{bc} (Medhātithi Kāṇva) = 8.16.7^{bc} (Irimbiṭhi Kāṇva). To Indra: indraḥ purū puruhūtaḥ, mahān mahībhiḥ çacībhiḥ.

8.4.1^{ab} (Devātithi Kāṇva) = 8.65.1^{ab} (Pragātha Kāṇva). To Indra: yad indra prāg apāg udaṅ nyag vā hūyase nṛbhiḥ. Note the correspondence of 8.4.12^{d} with 8.64.10^{c}, the latter also a hymn ascribed to Pragātha Kāṇva.

8.8.18^{ab} (Sadhvaṁsa Kāṇva) = 8.87.3^{ab} (Dyumnīka Vāsiṣṭha, &c.). To Açvins: ā vāṁ viçvā-

bhir ūtibhiḥ priyamedhā ahūṣata. The two hymns share three more pādas; see in their order.

8.13.15[ab] (Nārada Kāṇva) = 8.97.4[ab] (Rebha Kāçyapa). To Indra: yac chakrāsi parāvati yad arvāvati vṛtrahan.

8.47.18[ab] (Trita Āptya; to Ādityas and Uṣas) = 10.164.5[ab] (Pracetas Āṅgirasa; Duḥṣvapnaghnam): ajāiṣmādyāsanāma cābhūmānāgaso vayam.

8.51(Vāl. 3).6[cd] (Çruṣṭigu Kāṇva) = 8.61.14[cd] (Bharga Prāgātha). To Indra: taṁ tvā vayaṁ maghavann indra girvaṇaḥ sutāvanto havāmahe.

8.52(Vāl. 4).6[cd] (Āyu Kāṇva) = 8.61.10[cd] (Bharga Prāgātha). To Indra: vasūyavo vasupatiṁ çatakratuṁ stomāir indraṁ havāmahe.

8.93.6[ab] (Sukakṣa Āṅgirasa; to Indra) = 9.65.22[ab] (Bhṛgu Vāruṇi, &c.; to Soma Pavamāna): ye somāsaḥ parāvati ye arvāvati sunvire.

8.98.3[ab] (Nṛmedha Āṅgirasa; to Indra) = 10.170.4[ab] (Vibhrāj Sūrya; to Sūrya): vibhrājañ jyotisā svar agacho rocanaṁ divaḥ.

9.1.1[bc] (Madhuchandas Vāiçvāmitra) = 9.100.5[bc] (Rebhasūnū Kāçyapāu). To Soma Pavamāna: pavasva soma dhārayā, indrāya pātave sutaḥ.

9.2.4[bc] (Medhātithi Kāṇva) = 9.66.13[bc] (Çataṁ Vāikhānasāḥ). To Soma Pavamāna: āpo arṣanti sindhavaḥ, yad gobhir vāsayiṣyase.

9.13.3[ab] (Asita Kāçyapa, &c.) = 9.42.3[bc] (Medhyātithi Kāṇva). To Soma Pavamāna: pavante vājasātaye, somāḥ sahasrapājasaḥ. Note 9.13.1[a] = 9.42.5[c], and 9.13.4[b] = 9.42.6[c].

9.16.3[bc] (Asita Kāçyapa, &c.) = 9.51.1[bc] (Ucathya Āṅgirasa). To Soma Pavamāna: somaṁ pavitra ā sṛja, punīhīndrāya pātave.

9.16.6[bc] (Asita Kāçyapa, &c.) = 9.62.19[bc] (Jamadagni Bhārgava). To Soma Pavamāna: viçvā arṣann abhiçriyaḥ, çūro na goṣu tiṣṭhati.

9.17.3[bc] (Asita Kāçyapa, &c.) = 9.37.1[bc] (Rāhūgaṇa Āṅgirasa). To Soma Pavamāna: somaḥ pavitre arṣati, vighnann rakṣāṅsi devayuḥ. With slight ūha, 9.56.1[bc] (Avatsāra Kāçyapa; to Soma Pavamāna): āçuḥ pavitre arṣati, vighnann rakṣāṅsi devayuḥ.

9.20.7[bc] (Asita Kāçyapa, &c.) = 9.67.19[bc] (Vasiṣṭha). To Soma Pavamāna: pavitraṁ soma gachasi, dadhat stotre suvīryam.

9.22.3[ab] (Asita Kāçyapa, &c.) = 9.101.12[ab] (Manu Sāṁvaraṇa). To Soma Pavamāna: ete pūtā vipaçcitaḥ somāso dadhyāçiraḥ.

9.23.4[ab] (Asita Kāçyapa, &c.) = 9.107.14[ab] (Sapta Ṛṣayaḥ). To Soma Pavamāna: abhi somāsa āyavaḥ pavante madyaṁ madam.

9.30.6[ab] (Bindu Āṅgirasa) = 9.51.2[cb] (Ucathya Āṅgirasa). To Soma Pavamāna; sunotā madhumattamam, somam indrāya vajriṇe. Note the reversed order; and cf. also 7.32.8[ab].

9.33.2[bc] (Trita Āptya) = 9.63.14[bc] (Nidhruvi Kāçyapa). To Soma Pavamāna: çukrā ṛtasya dhārayā, vājaṁ gomantam akṣaran. Note that 9.33.6[c] = 9.63.1[a].

9.40.3[bc] (Bṛhanmati Āṅgirasa) = 9.65.21[bc] (Bhṛgu Vāruṇi, &c.). To Soma Pavamāna: asmabhyaṁ soma viçvataḥ, ā pavasva sahasriṇam. With slight ūha, 9.33.6[bc] (Trita Āptya; to Soma Pavamāna): ... sahasriṇaḥ. Cf. 9.62.12; 63.1.

9.40.6[ab] (Medhyātithi Kāṇva) = 9.100.2[ab] (Rebhasūnū Kāçyapāu). To Soma Pavamāna: punāna indav ā bhara soma dvibarhasaṁ rayim.

9.53.4[bc] (Avatsāra Kāçyapa) = 9.63.17[bc] (Nidhruvi Kāçyapa). To Soma Pavamāna: hariṁ nadīṣu vājinam, indum indrāya matsaram.

9.63.2[bc] (Nidhruvi Kāçyapa) = 9.99.8[cd] (Rebhasūnū Kāçyapāu). To Soma Pavamāna: indrāya matsarintamaḥ, camūṣv ā ni ṣīdasi.

9.63.8[bc] (Nidhruvi Kāçyapa) = 9.65.16[bc] (Bhṛgu Vāruṇi, &c.). To Soma Pavamāna: pavamāno manāv adhi, antarikṣeṇa yātave. Note that 9.63.1[a] = 9.65.21[c].

9.63.29[bc] (Nidhruvi Kāçyapa) = 9.67.3[bc] (Bharadvāja). To Soma Pavamāna: abhy arṣa kanikradat, dyumantaṁ çuṣmam uttamam. Note that 9.63.19[c] = 9.67.16[b].

9.68.10[cd] (Vatsaprī Bhālandana; to Pavamāna Soma) = 10.45.12[cd] (Bhālandana Vatsaprī; to Agni): adveṣe dyāvāpṛthivī huvema devā dhatta rayim asme suvīram.

10.31.7[ab] (Kavaṣa Āilūṣa; to Viçve Devāḥ) = 10.81.4[ab] (Viçvakarman Bhāuvana; to Viçvakarman): kiṁ svid vanaṁ ka u vṛkṣa āsa yato dyāvāpṛthivī niṣṭatakṣuḥ.

7. Distichs Repeated with Changes

The number of distichs repeated with greater or lesser variation is rather larger than that of the distichs repeated intact. The class involves 79 instances of a total of 162 distichs. Moreover, it naturally fades out into another very prevalent class of repetitions in which there is one identical pāda together with one or more words repeated in a pāda adjacent to the identical one; see the next class. Here, as in previous cases, I have been guided in my classifications by the spirit and general intention of the passage, rather than by the completeness of the verbal correspondence; see, e.g. the relation of 4.17.7^{cd}: 4.19.3^{cd}. The present class, on the whole, shows even more instructively, and on a larger scale than the preceding ones, the persistence, and at the same time the freedom, with which the Vedic poets availed themselves of existing types of expression in order to serve their ends. Grammatical, lexical, and metrical change, and adaptation to different purposes, notably different divinities, are an almost constant element in these repetitions; nowhere do the Vedic poets show better that they regarded the entire body of Vedic composition as common property, freely to be used for new purposes and conceived in later moods:

1.12.1^{ab} (Medhātithi Kāṇva) = 1.36.3^{ab} (Kaṇva Ghāura). To Agni: agniṁ dūtaṁ (1.36.3^{a}, pra tvā dūtaṁ) vṛṇīmahe hotāraṁ carṣaṇīnām. Cf. 8.19.3.

1.12.11^{ac} (Medhātithi Kāṇva; to Agni) = 9.61.6^{ab} (Amahīyu Āṅgirasa; to Soma Pavamāna): sa naḥ stavāna (9.61.6^{a}, punāna) ā bhara, rayiṁ vīravatīm iṣam. Cf. 8.24 3; 9.40.5.

1.18.2^{ab} (Medhātithi Kāṇva; to Brahmaṇaspati) = 1.91.12^{ab} (Gotama Rāhūgaṇa; to Soma): yo revāṅ yo amīvahā (1.91.12^{a}, gayasphāno amīvahā) vasuvit puṣṭivardhanaḥ.

1.18.3^{ab} (Medhātithi Kāṇva; to Brahmaṇaspati) = 7.94.8^{ab} (Vasiṣṭha; to Indra and Agni): mā naḥ çaṅso (7.94.8^{a}, mā kasya no) araruṣo dhūrtiḥ praṇañ martyasya.

1.22.21^{ab} (Medhātithi Kāṇva; to Viṣṇu) = 3.10.9^{ab} (Viçvāmitra Gāthina; to Agni): tad viprāso (3.10.9^{a}, taṁ tvā viprā) vipanyavo jāgṛvāṅsaḥ samindhate.

1.25.15^{ab} (Çunaḥçepa Ājīgarti, &c.; to Varuṇa) = 10.22.2^{cd} (Vimada Āindra, &c.; to Indra): uta yo mānuṣeṣv ā (10.22.2^{c}, mitro na yo janeṣv ā) yaçaç cakre asāmy ā.

1.34.12^{cd} (Hiraṇyastūpa Āṅgirasa) = 1.112.24^{cd} (Kutsa). To Açvins: çṛṇvantā vām avase johavīmi (1.112.24^{c}, adyūtye 'vase ni hvaye vāṁ) vṛdhe ca no bhavataṁ vājasātāu.

1.36.15^{ab} (Kaṇva Ghāura; to Agni): pāhi no agne rakṣasaḥ pāhi dhūrter arāvṇaḥ = 7.1.13^{ab} (Vasiṣṭha Māitrāvaruṇi; to Agni); pāhi no agne rakṣaso ajuṣṭāt pāhi dhūrter araruṣo aghāyoḥ.

1.39.6^{ab} (Kaṇva Ghāura) = 8.7.28^{ab} (Punarvatsa Kāṇva). To Maruts: upo ratheṣu pṛṣatīr ayugdhvaṁ (8.7.28^{a}, yad eṣāṁ pṛṣatī rathe) praṣṭir vahati rohitaḥ.

1.45.4^{bc} (Praskaṇva Kāṇva; to Agni) = 8.8.18^{bc} (Sadhvaṅsa Kāṇva; to Açvins): priyamedhā ahūṣata, rājantam (8.8.18^{c}, rājantāv) adhvarāṇām. The first two pādas of 8.8.18 are repeated at 8.87.3.

1.47.1^{ab} (Praskaṇva Kāṇva; to Açvins) = 2.41.4^{ab} (Gṛtsamada; to Mitra and Varuṇa): ayaṁ vāṁ madhumattamaḥ (2.41.4^{a}, mitrāvaruṇā) sutaḥ soma ṛtāvṛdhā.

1.47.7^{ab} (Praskaṇva Kāṇva) = 8.8.14^{ab} (Sadhvaṅsa Kāṇva) To Açvins: yan nāsatyā parāvati yad vā stho adhi turvaçe (8.8.14^{b}, adhy ambare). For other correspondences between 1.47 and 8.8 see under 1.47.2.

1.47.8^{ab} (Praskaṇva Kāṇva; to Açvins) = 8.4.14^{cd} (Devātithi Kāṇva; to Indra): arvāñcā vāṁ (8.4.14^{c}, arvāñcaṁ tvā) saptayo 'dhvaraçriyo vahantu savaned upa.

1.48.14^{ab} (Praskaṇva Kāṇva; to Uṣas): ye cid dhi tvām ṛṣayaḥ pūrva ūtaye juhūre 'vase mahi = 8.8.6^{ab} (Sadhvaṅsa Kāṇva; to Açvins): yac cid dhi vāṁ pura ṛṣayo juhūre 'vase narā.

1.81.5^{cd} (Gotama Rāhūgaṇa) = 7.32.23^{ab} (Vasiṣṭha). To Indra: na tvāvāṅ indra kaç cana (7.32.23^{a}, na tvāvāṅ anyo divyo na pārthivo) na jāto na janiṣyate.

1.84.11^{ab} (Gotama Rāhūgaṇa) = 8.69.3^{ab} (Priyamedha Āṅgirasa). To Indra: tā asya pṛçanāyuvaḥ (8.69.3^{b}, sūdadohasaḥ) somaṁ çrīṇanti pṛçnayaḥ.

1.113.15^{cd} (Kutsa) = 1.124.2^{cd} (Kakṣīvat Dāirghatamasa). To Uṣas: īyuṣīṇām upamā çaçvatīnāṁ vibhātīnāṁ prathamoṣā vy açvāit (1.124.2^{d}, āyatīnāṁ prathamoṣā vy adyāut). Note the correspondence of 1.113.7^{a} with 1.124.3^{a}, and 1.113.7^{d} with 1.123.13^{c}.

1.117.20^{cd} (Kakṣīvat Dāirghatamasa) = 10.39.7^{ab} (Ghoṣā Kākṣīvatī). To Açvins: yuvaṁ çacībhir vimadāya jāyāṁ (10.39.7^{a}, yuvaṁ rathena vimadāya çundhyuvaṁ) ny ūhathuḥ purumitrasya yoṣām (10.39.7^{b}, yoṣaṇām).

1.118.1^{cd} (Kakṣīvat Dāirghatamasa) = 1.183.1^{ab} (Agastya). To Açvins: yo martyasya manaso javīyān (1.183.1^{a}, taṁ yuñjāthāṁ manaso yo javīyān) trivandhuro vṛṣaṇā vātaraṁhāḥ (1.183.1^{b}, yas tricakraḥ).

1.129.3^{fg} (Paruccheṣa Dāivodāsi; to Indra): mitrāya vocaṁ varuṇāya saprathaḥ sumṛḷīkāya saprathaḥ = 1.136.6^{bc} (Paruccheṣa Dāivodāsi; Liṅgoktadevatāḥ): mitrāya vocaṁ varuṇāya mīḷhuṣe sumṛḷīkāya mīḷhuṣe.

1.132.7^{bc} (Paruccheṣa Dāivodāsi; to Indra): indratvotāḥ sāsahyāma pṛtanyato vanuyāma vanuṣyataḥ = 8.40.7^{de} (Nābhāka Kāṇva; to Indra and Agni): sāsahyāma pṛtanyato, &c.

1.134.3^{bc} (Paruccheṣa Dāivodāsi; to Vāyu): vāyū rathe ajirā dhuri volhave vahiṣṭha dhuri voḷhave = 5.56.6^{cd} (Çyāvāçva Ātreya; to Maruts): yuñgdhvaṁ harī ajirā, &c.

1.135.3^{ab} (Paruccheṣa Dāivodāsi) = 7.92.5^{ab} (Vasiṣṭha). To Vāyu: ā no niyudbhiḥ çatinībhir adhvaraṁ sahasriṇībhir upa yāhi vītaye (7.92.5^{b}, yajñam).

1.155.3^{cd} (Dīrghatamas Āucathya; to Viṣṇu and Indra) = 9.75.2^{cd} (Kavi Bhārgava; to Pavamāna Soma): dadhāti putro 'varaṁ paraṁ pitur (9.75.2^{c}, dadhāti putraḥ pitur apīcyaṁ) nāma tṛtīyam adhi rocane divaḥ.

1.162.1^{ab} (Dīrghatamas Āucathya; Açvastuti) = 5.41.2^{ab} (Atri Bhāuma; to Viçve Devāḥ): mā (5.41.2^{a}, te) no mitro varuṇo aryamāyur indra ṛbhukṣā marutaḥ pari khyan (5.41.2^{b}, maruto juṣanta)

1.183.6^{ab} = 1.184.6^{ab} (Agastya) = 7.73.1^{ab} (Vasiṣṭha). To Açvins: atāriṣma tamasas pāram asya prati vāṁ stomo açvināv adhāyi (7.73.1^{b}, prati stomaṁ devayanto dadhānāḥ).

2.12.15^{cd} (Gṛtsamada; to Indra) = 8.48.14^{cd} (Pragātha Kāṇva; to Soma): vayaṁ ta indra (8.48.14^{c}, vayaṁ somasya) viçvaha priyāsaḥ suvīrāso vidatham ā vadema.

3.19.2^{cd} (Gāthin Kāuçika; to Agni): sudyumnāṁ rātinīṁ ghṛtācīm, pradakṣiṇid devatātim urāṇaḥ: 4.6.3^{ab} (Vāmadeva Gāutama; to Agni): yatā sujūrṇī rātinī ghṛtācī pradakṣiṇid, &c.

3.37.11^{ab} = 3.40 8^{ab} (Viçvāmitra; to Indra): arvāvato na ā gahy atho çakra parāvataḥ (3.40.8, gahi parāvataç ca vṛtrahan). Cf. 3.40.9.

3.47.2^{ab} = 3.52.7^{cd} (Viçvāmitra; to Indra): sajoṣā indra sagaṇo (3.52.7^{c}, apūpam addhi sagaṇo) marudbhiḥ somaṁ piba vṛtrahā çūra vidvān.

3.53.7^{cd} (Viçvāmitra; to Indra) = 7.103.10^{cd} (Vasiṣṭha; to the Frogs, Parjanyastuti): viçvāmitrāya (7.103.10^{c}, gavāṁ maṇḍūkā) dadato maghāni (7.103.10^{c}, dadataḥ çatāni) sahasrasāve pra tiranta āyuḥ.

3 54.22^{ab} (Prajāpati Vāiçvāmitra, &c.) = 5.4.2^{cd} (Vasuçruta Ātreya). To Agni: svadasva havyā sam (5 4.2^{c}, sugārhapatyāḥ sam) iṣo didīhy asmadryak saṁ mimīhi çravāṁsi.

3.62.16^{ab} (Viçvāmitra) = 7.65.4^{ab} (Vasiṣṭha). To Mitra and Varuṇa: ā no mitrāvaruṇā (7.65.4^{a} adds havyajuṣṭiṁ) ghṛtāir gavyūtim ukṣatam (7.65.4^{b} adds iḷābhiḥ).

4.6.11^{cd} (Vāmadeva Gāutama) = 5.3 4^{cd} (Vasuçruta Ātreya). To Agni: hotāram agniṁ manuṣo ni ṣedur namasyanta (5.3.4^{d}, daçasyanta) uçijaḥ çaṁsam āyoḥ.

4.17.7^{cd} (Vāmadeva Gāutama; to Indra): tvaṁ prati pravata āçayānam ahiṁ vajreṇa maghavan vi vṛçcaḥ = 4.19.3^{cd} (Vāmadeva; to Indra): sapta prati pravata āçayānam ahiṁ vajreṇa vi riṇā aparvan.

4.37.7^{cd} (Vāmadeva; to Ṛbhus) = 5.10.6^{cd} (Gaya Ātreya; to Agni): asmabhyaṁ sūraya stutā (5.10.6^{c}, asmākāsaç ca sūrayo) viçvā āçās tarīṣaṇi.

4.47.2^{ab} (Vāmadeva) = 5.51.6^{ab} (Svastyātreya Ātreya). To Indra and Vāyu: indraç ca vāyav eṣāṁ somānāṁ (5.51.6^{b}, sutānāṁ) pītim arhathaḥ.

5.3.8^{ab} (Vasuçruta Ātreya) = 10.122.7^{ab} (Citramahas Vāsiṣṭha). To Agni: tvām asyā vyuṣi deva pūrve (10.122.7^{a}, tvām id asyā uṣaso vyuṣṭiṣu) dūtaṁ kṛṇvānā ayajanta havyāiḥ (10.122.7^{b}, mānuṣāḥ).

5.4.7^{ab} (Vasuçruta Ātreya; to Agni): vayaṁ te agna ukthāir vidhema vayaṁ havyāiḥ pāvaka bhadraçoce = 7.14.2^{a+d} (Vasiṣṭha Māitrāvaruṇi; to Agni): vayaṁ te agne samidhā vidhema, vayaṁ deva haviṣā bhadraçoce.

5.21.3^{ab} (Sasa Ātreya) = 8.23.18^{ab} (Viçvamanas Vāiyaçva). To Agni: tvaṁ viçve (8.23.18^{a}, viçve hi tvā) sajoṣaso devāso dūtam akrata.

5.31.6^{ab} (Avasyu Ātreya) = 7.98.5^{ab} (Vasiṣṭha). To Indra: pra te pūrvāṇi karaṇāni vocaṁ (7 98.5^{a}, prendrasya vocaṁ prathamā kṛtāni) pra nūtanā maghavan yā cakartha (7.98.5^{b}, maghavā yā cakāra). Cf. 10.112.8^{ab}.

5.51.7^{ab} (Svastyātreya Ātreya; to Viçve Devāḥ) = 9.63.15^{ab} (Nidhruvi Kāçyapa: to Soma Pavamāna): sutā indrāya vāyave (9.63.15^{a}, vajriṇe) somāso dadhyāçiraḥ.

5.65.2^{cd} (Rātahavya Ātreya; to Mitra and Varuṇa) = 5.67.4^{ab} (Yajata Ātreya; to Mitra, Varuṇa, [and Aryaman]): tā satpatī ṛtāvṛdha ṛtāvānā (5.67.4, te hi satyā ṛtaspṛça ṛtāvāno) jane-jane.

5.74.10^{ab} (Pāura Ātreya) = 8.73.5^{ab} (Gopavana Ātreya, &c.). To Açvins: açvinā yad dha karhi cic (8.73.5^{a}, yad adya karhi karhi cic) chuçrūyātām imaṁ havam.

6.16.5^{bc} (Bharadvāja; to Agni): divodāsāya sunvate, bharadvājāya dāçuṣe = 6.31.4^{de} (Suhotra Bhāradvāja; to Indra): divodāsāya sunvate sutakre, bharadvājāya gṛṇate vasūni.

6.16.30^{ab} (Bharadvāja) = 7.15.15^{ab} (Vasiṣṭha Māitrāvaruṇi). To Agni: tvaṁ naḥ pāhy aṁhaso jātavedo (7.15.15^{b}, doṣāvastar) aghāyataḥ.

6.25.9^{cd} (Bharadvāja) = 10.89.17^{cd} (Reṇu Vāiçvāmitra). To Indra: vidyāma vastor avasā gṛṇanto bharadvājā (10.89.17^{d}, viçvāmitrā) uta ta índra nūnam.

6.29.3^{cd} (Bharadvāja; to Indra) = 10.123.7^{cd} (Vena Bhārgava; to Vena): vasāno atkaṁ surabhiṁ dṛçe kaṁ svar ṇa nṛtav iṣiro babhūtha (10.123.7^{d}, svar ṇa nāma janata priyāṇi).

6.45.3^{ab} (Çaṁyu Bārhaspatya; to Indra) = 8.5.18^{ab} (Brahmātithi Kāṇva; to Açvins): asmākam índra bhūtu te (8.5.18^{d}, asmākam adya vām ayaṁ) stomo vāhiṣṭho antamaḥ.

6.51.7^{ab} (Ṛjiçvan Bhāradvāja; to Viçve Devāḥ) = 7.52.2^{cd} (Vasiṣṭha; to Ādityas): mā va eno anyakṛtaṁ bhujema (7.52.2^{c}, mā vo bhujemānyajātam eno) mā tat karma vasavo yac cayadhve.

6.59.7^{cd} (Bharadvāja; to Indra and Agni) = 8.75.12^{ab} (Virūpa Āṅgirasa; to Agni): mā no asmin mahādhane parā varktaṁ gaviṣṭiṣu (8.75.12^{b}, parā varg bhārabhṛd yathā).

6.60.14^{ab} (Bharadvāja; to Indra and Agni) = 8.73.14^{ab} (Gopavana Ātreya, &c.; to Açvins): ā no gavyebhir açvyāir vasavyāir (8.73.14, açvyāiḥ sahasrāir) upa gachatam.

7.15.13^{ab} (Vasiṣṭha Māitrāvaruṇi) = 8.44.11^{ab} (Virūpa Āṅgirasa). To Agni: agne rakṣā ṇo aṁhasaḥ (8.44.11^{a}, agne ni pāhi nas tvaṁ) prati ṣma deva rīṣataḥ.

7.67.6^{cd} (Vasiṣṭha; to Açvins): ā vāṁ toke tanaye tūtujānāḥ suratnāso devavītiṁ gamema = 7.84.5^{bc} = 7.85.5^{bc} (Vasiṣṭha; to Indra and Varuṇa): prāvat tokāya tanaye tūtujānā, suratnāso, &c.

7.74.2^{cd} (Vasiṣṭha) = 8.35.22 (Çyāvāçva Ātreya). To Açvins: arvāg rathaṁ (7.74.2^{c}, rathaṁ samanasā) ni yachataṁ pibataṁ somyaṁ madhu.

8.1.4^{cd} (Medhātithi Kāṇva, &c.; to Indra) = 8.60.18^{cd} (Bharga Prāgātha; to Agni): upa kramasva (8.60.18^{c}, isaṇyayā naḥ) pururūpam ā bhara vājaṁ nediṣṭham ūtaye.

8.5.28^{ab} (Brahmātithi Kāṇva; to Açvins): rathaṁ hiraṇyavandhuraṁ hiraṇyābhīçum açvinā = 8.22.5^{ab} (Sobhari Kāṇva; to Açvins): ratho yo vāṁ trivandhuro hiraṇyābhīçur açvinā. Note that 8.5.5^{c} = 8.22.3^{d}.

8.8.1^{cd} (Sadhvaṅsa Kāṇva) = 8.87.5^{cd} (Dyumnīka Vāsiṣṭha). To Açvins: dasrā hiraṇyavartanī pibataṁ somyaṁ madhu (8.87.5, °vartanī çubhas patī pātaṁ somam ṛtāvṛdhā).

8.12.19^{ab} (Parvata Kāṇva; to Indra) = 8.27.13^{ab} (Manu Vāivasvata; to Viçve Devāḥ): devaṁ-devaṁ vo 'vasa indram-indraṁ gṛṇīṣaṇi (8.27.13^{b} -indram abhiṣṭaye).

8.18.12[ab] (Irimbiṭhi Kāṇva) = 8.67.18[ab] (Matsya Sāṁmada, &c.). To Açvins: tat su naḥ çarma yachatādityā (8.67.18, tat su no navyaṁ sanyasa ādityā) yan mumocati.

8.18.16[ab] (Irimbiṭhi Kāṇva; to Ādityas) = 8.31.10[cd] (Manu Vāivasvata; Daṁpatyor āçiṣaḥ): ā çarma parvatānām otāpāṁ vṛṇīmahe (8.31.10, parvatānām vṛṇīmahe nadīnām).

8.27.16[cd] (Manu Vāivasvata; to Viçve Devāḥ): pra prajābhir jāyate dharmaṇas pary ariṣṭaḥ sarva edhate = 10.63.13[ab] (Gaya Plāta; to Viçve Devāḥ): ariṣṭaḥ sa marto viçva edhate pra prajābhir jāyate dharmaṇas pari.

8.38.3[ab] Çyāvāçva Ātreya; to Indra and Agni) = 8.65.8[ab] (Pragātha Kāṇva; to Indra): idaṁ vāṁ madiraṁ (8.65.8[a], idaṁ te somyaṁ) madhv adhukṣann adribhir naraḥ.

8.45.4[bc] (Triçoka Kāṇva) = 8.77.1[bc] (Kurusuti Kāṇva). To Indra: jātaḥ pṛchad vi mātaram (8.77.1[b], vi pṛchad iti mātaram), ka ugrāḥ ke ha çṛṇvire.

8.47.1[ab] (Trita Āpṛya) = 8.67.4[cd] (Matsya Sāṁmada, &c.). To Ādityas: mahi vo mahatām avo varuṇa mitra dāçuṣe (8.67.4[b], mitrāryaman).

9.2.7[bc] (Medhātithi Kāṇva) = 9.38.3[bc] (Rāhūgaṇa Āṅgirasa). To Soma Pavamāna: marmṛjyante apasyuvaḥ, yābhir madāya çumbhase (9.38.3[c], çumbhate).

9.6.4[bc] = 9.24.2[bc] (Asita Kāçyapa, &c.). To Soma Pavamāna: āpo na pravatāsaran (9.24.2[b], pravatā yatīḥ), punānā indram āçata.

9.11.8[ab] (Asita Kāçyapa, &c.) = 9.98.10[ab] (Ambarīṣa Vārṣāgira, &c.). To Soma Pavamāna: indrāya soma pātave madāya (9.98.10[b], vṛtraghne) pari ṣicyase.

9.12.8[bc] (Asita Kāçyapa, &c.) = 9.44.2[bc] (Ayāsya Āṅgirasa). To Soma Pavamāna: somo hinvāno arṣati (9.44.2[b], hinve parāvati), viprasya dhārayā kaviḥ.

9.37.2[bc] = 9.38.6[bc] (Rāhūgaṇa Āṅgirasa). To Soma Pavamāna: harir arṣati dharṇasiḥ, abhi yoniṁ kanikradat (9.38.6[b], krandan yonim abhi priyam).

9.43.4[ab] (Medhyātithi Kāṇva) = 9.63.11[ab] (Nidhruvi Kāçyapa). To Soma Pavamāna: pavamāna vidā rayim asmabhyaṁ soma suçriyam (9.63.11[b], duṣṭaram).

9.52.4 (Ucathya Āṅgirasa) = 9.64.27 (Kaçyapa Mārīca). To Soma Pavamāna: ni çuṣmam (9.64.27, punāna) indav eṣāṁ puruhūta janānām.

9.57.1[ab] (Avatsāra; to Soma Pavamāna): pra te dhārā asaçcato divo na yanti vṛṣṭayaḥ = 9.62.28[ab] (Jamadagni Bhārgava; to Soma Pavamāna): pra te divo na vṛṣṭayo dhārā yanty asaçcataḥ. See p. 552.

9.62.12[ab] (Jamadagni Bhārgava) = 9.63.12[ab] (Nidhruvi Kāçyapa). To Soma Pavamāna: ā pavasva (9.63.12[a], abhy arṣa) sahasriṇaṁ rayiṁ gomantam açvinam. Note 9.62.25[c] = 9.63.25[c].

9.63.16[bc] (Nidhruvi Kāçyapa) = 9.64.12[ab] (Kaçyapa Mārīca). To Soma Pavamāna: rāye arṣa (9.64.12[a], sa no arṣa) pavitra ā mado yo devavītamaḥ. Cf. 9.63.23[c] = 9.64.27[c].

9.64.17[bc] (Kaçyapa Mārīca) = 9.66.12[ac] (Çataṁ Vāikhānasāḥ). To Soma Pavamāna: vṛthā (9.66.12, achā) samudram indavaḥ, agmann ṛtasya yonim ā.

9.83.5[cd] (Pavitra Āṅgirasa) = 9.86.40[cd] (Atrayaḥ). To Soma Pavamāna: rājā pavitraratho vājam āruhaḥ (9 86.40[c], āruhat) sahasrabhṛṣṭir jayasi (9.86.40[d], jayati) çravo bṛhat. Note the words nabho vasānaḥ = apo vasānaḥ at the beginning of the second pāda.

9.85.12[ac] (Vena Bhārgava; to Soma Pavamāna) = 10.123.7[a], 8[c] (Vena Bhārgava; to Vena): ūrdhvo gandharvo adhi nāke asthāt, bhānuḥ çukreṇa çociṣā vy adyāut (10.123.8[c], çociṣā cakānaḥ).

9.96.3[ab] (Pratardana Dāivodāsi) = 9.97.27[ab] (Mṛḷīka Vāsiṣṭha). To Soma Pavamāna: sa no deva (9.97.27[a], evā deva) devatāte pavasva mahe soma psarasa indrapānaḥ (9.97.27[b], psarase devapānaḥ). Both stanzas end with the word punānaḥ.

8. Single Pāda Repeated with an Added Word or Words

The last class of repetitions which goes beyond that of a single pāda, pure and simple, consists of the following numerous class: one whole pāda is repeated, and in addition a single word or set expression. The latter quite frequently immediately precedes or follows the repeated pāda, so as to form

an organic sense unit with the pāda. Still more frequently the extra word or expression is separated from the repeated pāda; yet in most cases so that the extra word seems to coincide intentionally rather than accidentally. There is, of course, no hard and fast line between this and the preceding class. The total of cases under the present head is large; a selected list is given here, the rest being indicated at the end of this rubric. Cases in which the extra word or words immediately precede, or follow, make up the following list:

1.5.5 : 8.93.22, . . . sutā ime, çucayo (8.93.22, uçanto) yanti vītaye.
1.14.5 : 8.5.17, . . . vṛktabarhiṣaḥ, haviṣmanto araṁkṛtaḥ.
1.23.2 : 4.49.5 : 8.76.6, . . . havāmahe, asya somasya pītaye.
1.129.9, . . . abhiṣṭibhiḥ, sadā pāhy abhiṣṭibhiḥ : 10.93.11, . . . abhiṣṭaye, sadā pāhy abhiṣṭaye.
5.6.10 : 8.31.18, . . . suvīryam, uta tyad āçvaçvyam.
8.6.45 = 8.32.30 : 8.14.12, . . . harī, somapeyāya vakṣataḥ.
8.7.15 : 8.18.1, . . . eṣāṁ, sumnaṁ bhikṣeta martyaḥ.
3.47.3 : 3.51.8, . . . pāhi somam, indra devebhiḥ (3.51.8, marudbhir indra) sakhibhiḥ sutaṁ naḥ.
5.15.4, . . . dadhānaḥ, pari tmanā viṣurūpo jigāsi : 7.84.1, . . . dadhānā, pari tmanā viṣurūpā jigāti.
1.4.1 : 8.52(Vāl.4).4, sudughām iva goduhe (Vāl.4.4, goduho), juhūmasi . . .
5.73.5, ā yad vāṁ sūryā ratham, tiṣṭhad . . . : 8.8.10, ā yad vāṁ yosaṇā ratham, atiṣṭhad . . .
8.24.3 : 9.40.5, sa na stavāna (9.40.5, punāna) ā bhara, rayiṁ . . . Cf. 1.12.11 ; 9.61.6.
9.45.6 : 9.49.2, tayā pavasva dhārayā, yayā . . .

As an illustration of the far more numerous class in which an extra word stands at a distance from the repeated pāda we may point to the typical case:

1.159.1 (Dīrghatamas Āucathya ; to Dyāvāpṛthivyāu)
pra dyāvā yajñāiḥ pṛthivī ṛtāvṛdhā mahī stuṣe vidatheṣu pracetasā,
devebhir ye **devaputre** sudaṁsasetthā dhiyā vāryāṇi prabhūṣataḥ.
7.53.1 (Vasiṣṭha ; to Dyāvāpṛthivyāu)
pra dyāvā yajñāiḥ pṛthivī namobhiḥ sabādha īḷe bṛhatī yajatre,
te cid dhi pūrve kavayo gṛṇantaḥ puro **mahī** dadhire **devaputre.**

In this instance the characteristic repeated pāda is of itself sufficient to show that borrowing has taken place; yet the additional repeated words mahī and devaputre make it still clearer that one stanza depends directly upon the other.

While the critical value of the repeated pādas is in general superficially evident, that of the extra words at times illumines problems of more considerable difficulty. Thus in the case of 6.23.3 : 6.44.15, where the words kīri and kāru interpret each other under the stimulus of the repeated pāda. Both words in the light of the parallel mean 'poet'. I prefer to trust to this parallelism, rather than to the learned and ingenious theories of Ludwig and Pischel, who assume for kīri the meaning 'wretched'. See my discussion under 6.23.3.

Here follows a choice list of the remaining correspondences with the extra words in square brackets; I repeat that this list approximates the preceding class at more than one point:

1.2.7, varuṇaṁ ca riçādasam [mitraṁ huve] : 5.64.1, varuṇaṁ vo riçādasam [mitraṁ havāmahe]
1.9.6, tuvidyumna yaçasvataḥ [rāye] : 3.16.6, tuvidyumna yaçasvatā [rāyā]

1.10.10 : 5.35.3, vṛṣantamasya hūmahe [ūtim, and avaḥ]
1.13.7 : 1.142.7, naktoṣasā supeçasā [barhir āsade, and sīdataṁ barhiḥ]
1.14.12 : 5 56.6, yukṣvā (5.56.6, yuñgdhvaṁ) hy aruṣī rathe [rohitaḥ]
1.16.4 : 3.42.1, upa naḥ sutam ā gahi [haribhir indra, and indra . . . haribhyām]
1.22.2 : 1.23.2, ubhā devā divispṛçā [havāmahe]
1.25.11 : 8.6.29, cikitvāṅ abhi (8.6.29, ava) paçyati [ataḥ]
1.30.9 : 8.69.18, anu pratnasyāukasaḥ [pūrvam, and pūrvām]
1.32.3 : 2.15.1, trikadrukeṣv apíbat sutasya [ahan . . . ahīnām, and ahim . . . jaghāna]
1.46.2 : 8.8.12, manotarā rayīṇām [vasuvidā, and purūvasū]
1.48.8 : 7.81.1, jyotiṣ kṛṇoti sūnarī [duhitā divaḥ]
1.54.11 : 10.61.22, rakṣā ca no maghonaḥ pāhi sūrīn [rāye]
1.62.2 : 9.97.39, yenā naḥ pūrve pitaraḥ padajñāḥ [gāḥ]
1.73.10 : 4.2.20, etā te agna ucathāni vedaḥ [juṣṭāni santu, and tā juṣasva]
1.77.1 : 4.2.1, yo martyeṣv amṛta ṛtāvā [hotā yajiṣṭhaḥ]
1.78.1 : 4.32.9, abhi tvā gotamā girā [nonumaḥ, and anūṣata]
1.91.8 : 10.25.7, tvaṁ naḥ soma viçvataḥ [rakṣa, and gopāḥ]
1.91.13 : 8.92.12, gāvo na yavaseṣv ā [rārandhi, and raṇayāmasi]
1.91.17 : 9.67.28, soma viçvebhir aṅçubhiḥ [pyāyasva]
1.104.1 : 7.24.1, yoniṣ ṭa indra niṣade (7.24.1, sadane) akāri [tam ā]
1.112.5 : 1.118.6, ud vandanam āirayataṁ svar dṛçe (1.118.6, āirataṁ daṅsanābhiḥ) [rebham]
1.113.14[d] : 4.14.3[d], oṣā yāti (4.14.3, uṣā īyate) suyujā rathena [prabodhayantī]
1.113.16 : 8.48.11, aganma yatra pratiranta āyuḥ [tamaḥ, and tamiṣīcīḥ]
1.117.21 : 7.5.6, uru jyotiç cakrathur (7.5.6, jyotir janayann) āryāya [dasyum, and dasyūn]
1.176.3 : 6.45.8, yasya viçvāni hastayoḥ [vasu, and vasūni]
1.186.3 : 8.84.1, preṣṭhaṁ vo atithiṁ gṛṇīṣe (8.84.1, stuṣe) [agnim]
2.4.2 : 10.46.2, imaṁ vidhanto apāṁ sadhasthe [bhṛgavaḥ]
2.12.14 : 2.20.3, yaḥ çaṅsantaṁ yaḥ çaçamānam ūtī [pacantam]
2.14.2 : 2.37.1, tasmā etaṁ bharata tadvaçāya (2.37.1, tadvaço dadiḥ) [adhvaryavaḥ]
2.36.5 : 10.116.7, tubhyaṁ suto maghavan tubhyam ābhṛtaḥ (10.116.7, pakvaḥ) [piba]
3.10.3 : 7.14.1, samidhā jātavedase [dadāçati, and dāçema]
3.20.5 : 10.101.1, dadhikrām agnim uṣasaṁ ca devīm [huve, and hvaye]
3.31.8 : 10.111.5, viçvā veda janimā (10.111.5, savanā) hanti çuṣṇam [pratimānam]
3.43.6 : 6.44.19, ā tvā bṛhanto (6.44.19, vṛṣaṇo) yujānāḥ [vahantu]
3.50.2 : 7.29.1, pibā tv asya suṣutasya cāroḥ [harayaḥ, and harivaḥ]
3.51.10 : 8.1.26, pibā tv asya girvaṇaḥ [sutam, and sutasya]
3.53.7 : 10.67.2, divas putrasyāsurasya vīrāḥ [āṅgirasaḥ]
4.1.3 : 8.27.3, marutsu viçvabhānuṣu [varuṇe, and varuṇa]
4 5.4 : 10.89.8, pra ye minanti varuṇasya dhāma . . . [mitrasya], and, pra ye mitrasya varuṇasya dhāma . . . [minanti]
4.18.11 : 8.100.12, sakhe viṣṇo vitaraṁ vi kramasva [vṛtram . . . haniṣyan, and hanāva vṛtram]
4.32.8 : 8 14.4, yad ditsasi stuto magham [na tvā varante, and, na te vartāsti]
4.32.11 : 8.99.2, suteṣv indra girvaṇaḥ [vedhasaḥ]
5.9.4 : 6.2.9, agne paçur na yavase [vanā]
5.9.7 : 5.23.2, rayiṁ sahasva ā bhara [vājasya]
5.40.1 : 8.21.3, somaṁ somapate piba [ā yāhi]
5.41.6 : 10.64.7, pra vo vāyuṁ rathayujaṁ kṛṇudhvam . . . [puraṁdhīḥ], and, pra vo vāyuṁ rathayujaṁ puraṁdhim . . . [kṛṇudhvam]
5 55.9 : 6.51.5, asmabhyaṁ çarma bahulaṁ vi yantana (6.51.5, yanta) [mṛḷatā naḥ]
5.67.2 : 9.64.20, ā yad yoniṁ hiraṇyayam [sadathaḥ, and sīdati]
6.15.3 : 6.16.33, bharadvājāya saprathaḥ [chardir yacha, and çarma yacha]
6.44.5 : 8.93.12, devī çuṣmaṁ saparyataḥ [rodasī]
6.45.32 : 6.48.3, sadyo dānāya maṅhate [sahasriṇī, and sahasram]
6.48.3 : 7.5.4, ajasreṇa çociṣā çoçucac chuce (7.5.4, çociṣā çoçucānaḥ) [vibhāsi, and bhāsā]

6.72.2 : 10.62.3, aprathataṁ (10.62.3, aprathayan) pṛthivīṁ mātaraṁ vi [ut sūryaṁ nayathaḥ, and sūryam ārohayan]
7.10.5 : 10.46.4, mandraṁ hotāram uçijo yaviṣṭham (10.46.4, namobhiḥ) [adhvareṣu, and adhvarāṇām]
7.15.8 : 8.19.7, suvīras tvam asmayuḥ [svagnayaḥ]
7.32.8 : 9.30.6 = 9.51.2, somam indrāya vajriṇe [sunota]
7.35.14 : 10.53.5, gojātā uta ye yajñiyāsaḥ [juṣanta, and juṣantām]
8.11.6 : 10.141.3, agniṁ gīrbhir havāmahe [avase]
8.19.17 : 8.43.30, te ghed agne svādhyaḥ [nṛcakṣasam, and nṛcakṣasaḥ]
8.23.22 : 8.60.2, agniṁ yajñeṣu pūrvyam [srug eti, and srucaç caranti]
8.24.8 : 8.50(Vāl. 2).9, vidyāma çūra navyasaḥ [vaso]
8.33.3 : 8.88.2, makṣū gomantam īmahe [vājam . . . sahasriṇam]
9.4.1 : 9.9.9, pavamāna mahi çravaḥ [sanā]
9.15.8 : 9.61.7, etam u tyaṁ daça kṣipaḥ [mṛjanti]
9.17.7 : 9.63.20, dhībhir viprā avasyavaḥ [mṛjanti]
9.26.6 : 9.53.4, indav (9.53.4, indum) indrāya matsaram [hinvanti]
9.45.5 : 9.106.11, vane krīḷantam atyavim [sam asvaran]
9.50.3 : 9.67.9, pavamānaṁ madhuçcutam [hinvanti]
9 62.4 : 9.82.1, çyeno na yonim āsadat (9.82.1, yoniṁ ghṛtavantam āsadam) [asāvy aṁçuḥ, and asāvi somaḥ]
9.64.22 : 9.108.1 : 9.108.15, pavasva madhumattamaḥ [indrāyendo, and indrāya soma]
9.65.14 : 9.106.7, indo dhārābhir ojasā [ā kalaçāḥ, and ā kalaçam]
9.67.4 : 9.107.10, tiro vārāṇy avyayā [hariḥ].
9.72.7 : 9.86.8, nābhā pṛthivyā dharuṇo maho divaḥ [apām ūrmāu sindhuṣu, and apām ūrmim . . . sindhuṣu]
9.76.1 : 9.77.5, dhartā (9.77.5, cakrir) divaḥ pavate kṛtvyo rasaḥ [atyo na]
9.76.5 : 9.96.20, vṛṣeva yūthā pari koçam arṣasi (9.96.20, arṣan) [kanikradat]
9.76.5 : 9.97.32, sa indrāya pavase matsarintamaḥ (9.97.32, matsaravān) [kanikradat]
9.103.2 : 9.107.22, gobhir añjāno arṣati (9.107.22, arṣasi) [vārāṇy avyayā and vāre avyaye]
10.133.4 : 10 134.2, adhaspadaṁ tam īṁ kṛdhi [yo na . . . ādideçati, and yo asmāṁ ādideçati]

Cf. also under 1.7.3 ; 14.6; 22.18 ; 30 18, 19; 64.12; 74 3 ; 81.9 ; 84.3 ; 95.8 ; 102.4 ; 105.14; 113.7; 117.2 ; 128.6 ; 130.1 ; 132.5 ; 134.6 ; 135.6 ; 143.2 ; 174.5 ; 2.18.3, 7; 38.1 ; 40.5 ; 41.2 ; 3.2.10 ; 10.2 ; 11.8 : 31.21 ; 32.7, 11 ; 35.1 ; 52.3 ; 4.1.15; 4.5 ; 9.5 ; 11.5 ; 33.3 ; 42.5 ; 5.32.7 ; 51.5 ; 67.4 ; 86.2, 6 ; 6.15.7; 44.21 ; 45.10, 30 ; 46.4 ; 50.13 ; 59.10 ; 7.35.15 ; 44 1 ; 8.5.15, 37; 7.22 ; 12.5 ; 15.1 ; 19.8; 46.8 ; 47.18 ; 49.1 ; 95.3 ; 102.9 ; 9.6.5 ; 23.1 ; 35.2 ; 60.3 ; 64.22 ; 10.4.7; 20.10 ; 45.2 ; 64.6.

9. Two or more Unconnected Pādas recurrent in the same Pair of Hymns or in a Pair of Adjacent Hymns

Two or more unconnected pādas in one hymn are repeated as unconnected pādas either in one other hymn, or in two other hymns which are contiguous. These cases are so noteworthy as to deserve grouping by themselves. They are sometimes of interest for critical questions, especially questions relating to the arrangement of the hymns in our redaction of the RV. Or, they may turn out to be so after the other factors of the problem are understood. Thus, as an extreme instance, hymn 8.8 has one distich and three unconnected pādas in common with 8.87, where they occur, likewise unconnected. The coincidence is the more noteworthy because the hymn following after 8.8 has a pāda (8.9.14^c) identical with 8.8.2^a which also recurs at 8.87.5^a. Observe that 8.8 and 8.9 frequently mention the poet Vatsa (8.8.11, 15, 19 ; 8.9.1, 6, 15).

The hymns mentioned above as 'contiguous' are usually ascribed to the same author. Some of these correspondences thus fall into line with facts of historic tradition: such are the correspondences of the Praskaṇva-hymns (1.44–50) with the Kāṇva hymns of book 8. Others are obscure. Yet others are perhaps accidental, or simply due (as in the ninth or Pavamāna book) to the all-pervading and intrinsic sameness of the contents:

1.12.4^{c} : 8.44.14^{c}
1.12.12^{a} : 8.44.14^{b}
1.13.2^{a} : 1.142.2^{b}
1.13.6^{a} : 1.142.6^{a}
1.13.6^{b} : 1.142.6^{d}
1.13.7^{a} : 1.142.7^{b}
1.13.8^{b} : 1.142.8^{b} : 1.188.7^{b}
1.13.8^{c} : 1.142.8^{c} : 1.188.7^{c} [1]
1.14.3^{c} : 6.16.24^{c}
1.14.6^{c} : 6.16.44^{c}
1.14.11^{a} : 6.16.9^{a}
1.16.3^{c} : 3.42.4^{a}
1.16.4^{a} : 3.42.1^{a}
1.21.3^{b} : 6.60.14^{d}
1.21.4^{b} : 6.60.9^{b}
1.22.1^{c} : 1.23.2^{c} : 4.49.5^{c} : 8.76.6^{c}
1.22.2^{b} : 1.23.2^{a}
1.23.3^{b} : 4.49.3^{c}
1.23.7^{a} : 8.76.6^{b}
1.37.12^{a} : 8.7.11^{a}
1.38.1^{a} : 8.7.31^{a}
1.39.5^{a} : 8.7.4^{b}
1.39.6^{b} : 8.7.28^{b} [2]
1.45.4^{b} : 8.8.18^{b} : 87.3^{b}
1.46.2^{b} : 8.8.12^{b}
1.47.2^{b} : 8.8.11^{b}, 14^{d}
1.47.3^{b} : 8.87.5^{d}
1.47.5^{d} : 8.87.5^{d}
1.47.7^{ab} : 8.8.14^{ab}
1.47.8^{d} : 8.87.2^{b}
1.47.9^{b} : 8 8.2^{b}
1.48.14^{ab} : 8.8.6^{ab}
1.49.1^{b} : 8.8.7^{b} [3]
1.48.1^{b} : 7.81.1^{d}
1.48.8^{d} : 7.81.6^{d}
1.48.13^{b} : 4.52.5^{a}
1.48.14^{d} : 4.52.7^{c}

1 79.4^{b} : 7.15.11^{b}
1.79.12^{b} : 7.15.10^{c}
1.113.7^{a} : 1.124.3^{a}
1.113.7^{d} : 1.123.13^{c}
1.113 15^{cd} : 1.124.2^{cd}
1.116.7^{a} : 1.117.7^{a}
1.116.7^{d} : 1.117.6^{d}
1.116.16^{a} : 1.117.17^{a} [4]
1.117.20^{d} : 10.39.7^{b}
1.118.9^{a} : 10.39.10^{a} [5]
1.127.2^{c} : 8.60.3^{d}
1.127.2^{e} : 8.60.17^{d}
1.142.4^{ab} : 5.5.3^{ab}
1.142.7^{c} : 5.5.6^{b} [6]
1.174.2^{b} : 6.20.10^{c}
1.174.9 : 6.20.12
1.183.3^{d} : 1.184.5^{c}
1 183.6 : 1.184.6 [7]
1.183.4^{d} : 3.58.5^{d}
1.183 6^{c} : 3.58.5^{c}
3.2.2^{c} : 5.4.2^{a}
3.2.10^{a} : 5.4 3^{a}
3.9.6^{b} : 10.118.5^{a}
3.10.2^{c} : 10.118.7^{c}
3.30.13^{d} : 3.32.8^{a} : 3.34.6^{b}
3.30.21^{d} : 3.31.24^{d} [8]
3.37.11^{a} : 3 40.8^{a}
3.37.11^{d} : 3.40.9^{c}
4.13.2^{a} : 4.14.2^{a}
4.13.5 : 4.14.5
4.46.4^{ac} : 8.5.29^{ac}
4.46.5^{a} : 8.5.2^{a}
5.41.8^{d} : 5.42.16^{b}
5.42.16^{cd} : 5.43.15^{cd}
5.42.17 : 5.43.16
5.42.18 : 5.43.17
5.75.2^{c} : 8.8.1^{c}

[1] All are āprī stanzas.
[2] Correspondences in Kāṇva hymns.
[3] Bunched correspondences of Praskaṇva Kāṇva hymns with Kāṇva hymns of the eighth book; note the additional correspondences between 8.8 and 8.87, below.
[4] Correspondences in two similar Açvin hymns; see p. 18.
[5] Correspondences in related Açvin hymns.
[6] Āprī stanzas.
[7] Correspondences in connected Agastya hymns.
[8] All Viçvāmitra hymns.

5.75.3^{b} : 8.8.1^{b}
5.86.2^{d} : 6.60.14^{d}
5.86.4^{b} : 6.60.5^{b}
6.44.10^{d} : 8.80.3^{a}
6.45.17^{c} : 8.80.2^{c}
6.45.25^{c} : 8 95.1^{d}
6.45.33^{ab} : 8.94.3^{ab}
6.50.7^{d} : 7.60.2^{c}
6.51.2^{c} : 7.60.2^{d}
6 50.7^{d} : 10.63.8^{b}
6.50.13^{c} : 10.64.10^{b}
6.51.5^{c} : 10.63.17^{b} = 10.64.17^{b}
6.52.7^{a} : 2.41.7^{a}
6.52.7^{b} : 2.41.13^{b}
7.15.6^{c} : 8.19.21^{c}
7.15.8^{c} : 8.19.7^{c}
7.15.13^{b} : 8.44.11^{b}
7.16.1^{b} : 8.44.13^{a}
7.63.5^{c} : 7.65.1^{a} : 7.66.7^{a}
7.64.5 : 7.65.5 [1]
7.70.7 = 7.71.6 : 7.73.3 ^{b}
7.72.5 = 7.73.5
7.73.4^{d} : 7.74.3^{d} [1]
8.4.1^{ab} : 8.65.1^{ab}
8.4.12^{d} : 8.64.10^{c}
8.5.4^{b} : 8.8.12^{a}
8.5.11^{bc} : 8.8.1^{cd}
8.5.30^{c} : 8 8.6^{d}
8.5.5^{c} : 8.22.3^{d}
8.5.28^{ab} : 8.22.5^{ab}
8.5.17^{a} : 8.6.37^{b}
8 5.37^{e} : 8.6.47^{b}
8.6.6^{b} : 8.93.3^{d}
8.6.25^{c} : 8.93.28^{c}–30^{c}
8.6.35^{b} : 8.92.22^{b}
8.6.6^{b} : 8 76.2^{b}
8.6.38^{a} : 8.76.11^{a}
8.6.13^{b} : 8 7.23^{a}
8.6.26^{a} : 8.7.2^{a}
8.8.1^{a} : 8.87.3^{a}
8.8.1^{c} : 8.87.5^{c} (part)
8.8.2^{a} / 8.9.14^{a} : 8.87.5^{a}
8.8.28^{ab} : 8.87.3^{ab}
8.12.11^{b} : 8.53 (Vāl. 5).6^{d}
8.12.28^{b} : 8.53 (Vāl. 5).2^{d}
8.13.14^{b} : 8.92.30^{c}
8.13.18 = 8.92.21
8.22.8^{c} : 4.47.3^{d}
8.22.8^{d} : 4.46.6^{c}
8.23.7^{b} : 8.60.17^{d}
8.23.22^{b} : 8.60.2^{d}
8.23.27^{a} : 8.60.14^{d}
8.43.11^{c} : 8.44.27^{c}
8.43.24^{c} : 8.44.6^{c}
8.46.6^{c} : 8.53 (Vāl. 5).1^{d}
8.46.9^{d} : 8.51 (Vāl. 3).5^{d}
8.50 (Val. 2).7^{d} : 10.63.8^{b}
8.50 (Vāl. 2).13^{c} : 10 64.10^{b}
8.51 (Vāl. 3).6^{cd} : 8.61.14^{cd}
8.52 (Vāl. 4).6^{cd} : 8.61.10^{cd}
8.60.2^{d} : 8.102.10^{c}
8.60.19^{b} : 8.102.16^{b}
8.97.5^{b} : 9.12.6^{b}
8.97.11^{b} : 9.12.2^{c}
9.3.9^{a} : 9.42.2^{a}
9.3.10^{c} : 9.42.2^{c}
9.4.1^{b} : 9.100.8^{a}
9.4.7^{b} : 9.100.2^{b}
9.4.9^{b} : 9.100.7^{d}
9.6.5^{c} : 9.106.11^{b}
9.6.7^{b} : 9.106.2^{b}
9.7.3^{b} : 9.107.22^{b}
9.7.6^{a} : 9.107.6^{b}
9.13.1^{a} : 9.42.5^{c}
9.13.3^{ab} : 9.42.3^{bc}
9.13.4^{b} : 9.42.6^{c}
9.30.1^{c} : 9.64.25^{b}
9.30.5^{c} : 9.64.12^{c}
9.30.5^{b} : 9.50.3^{b}
9.30.5^{c} : 9.50.5^{c}
9.33.2^{bc} : 9.63.14^{bc}
9.33.6^{c} : 9.63.1^{a}
9.44.3^{b} : 9.61.8^{b}
9.44.5^{a} : 9.61.9^{a}
9.45.1^{c} : 9.64.12^{c}
9.45.3^{c} : 9.64.3^{c}
9.61.4^{c} : 9.65.9^{c}
9.61.21^{c} : 9.65.19^{c}
9.62.1^{b} : 9.67.7^{b}
9.62.30^{c} : 9.67.19^{c}
9.62.12^{a} : 9.63.1^{a}
9.62.12^{b} : 9.63.12^{b}
9.62.25^{c} : 9.63.25^{c}
9.62.12^{a} : 9.65.21^{c}
9.62.24^{c} : 9.65.25^{b}
9.63.1^{a} : 9 65.21^{c}
9.63.8^{bc} : 9.65.16^{bc}
9.63.16^{bc} : 9.64.12^{ab}
9.63.23^{c} : 9.64.27^{c}
9.63.17^{a} : 9.107.17^{d}
9.63.25^{a} : 9.107.25^{a}
9.63.28^{a} : 9.107.4^{a}
9.63 19^{a} : 9.67.16^{b}

[1] All Vasiṣṭha hymns.

9.63.29^{bc} : 9.67.3^{bc}
9.65.13^{b} : 9.106.5^{b}
9.65.14^{b} : 9.106.7^{b}
9.65.25^{a} : 9.106.13^{a}
9.68.8^{b} : 9.86.17^{c}
9.68.9^{b} : 9.86.9^{d}
9.72.4^{d} : 9.86.13^{d}
9.72.7^{a} : 9.86.8^{d}
9.72.8^{a} : 9.107.24^{a}
9.72.8^{d} : 9.107.21^{c}
9.76.5^{a} : 9.96.20^{c}
9.76.5^{c} : 9.97.32^{c}
9.85.12^{a}: 10.123.7^{a}
9.85.12^{c} : 10.123.8^{c}
9.106.2^{b}: 9.107.17^{a}
9.106.12^{b} : 9.107.11^{b}
10.65.15 = 10.66.15
10.65.1^{c} : 10.66.4^{b}
10.65.9^{c} : 10.66.4^{c}

10. Stanzas containing Four or Three or Two Pādas Repeated in Different Places

In this final paragraph on the topical distribution of the stanzas we are concerned with the question of how many units of repetition occur in any single stanza. There are, of course, many stanzas which contain but one single pāda repeated elsewhere. This may, perhaps, be regarded as the normal aspect of repetition. But there are also a surprisingly large number of stanzas which contain two, three, or even four single verses, or verse-pairs and single verses, each of which is repeated in a different place in the rest of the collection. What we may call the tessellation of the RV. comes to the surface by the aid of these counts in a manner which nothing else shows so well. In a few stanzas of four pādas each pāda reappears in a different place. Quite frequently three pādas, or a verse-pair and one other pāda, are repeated in three or two different places. The climax of this tesselation is seen in the statement that more than 300 stanzas repeat two of their pādas in different places.

Such repeated lines do not always fit equally well in their different surroundings. As a general principle the stanzas which are most variegated are least likely to be original. Numerous pādas fit aptly in one connexion but hang rather loosely in another (anacoluthon and parenthesis). The future student of the RV. will necessarily regard each stanza from this point of view; it is a sort of preliminary test of the character of each stanza, well calculated to join indications of language, style, and metre in the final critical appraisal of the quality and relative age of both stanzas and hymns.

It has seemed advisable to furnish the means for the convenient synopsis of these interrelations. This is done here under four heads which require no further commentary. Whenever the repeated units are varied in any way this is indicated by (v):

10a. Stanzas of which all the Verse-Units are Repeated in Different Places

1.4.10^{ab}: 8.32.13^{ab};—1.4.10^{c} : 1.5.4^{c}
1.5.2^{a} : 6.45.29^{a};—1.5.2^{b}: 1.24.3^{b};—1.5.2^{c} : 8.45.29^{c}
1.47.8^{ab} : 8.44.14^{cd} (v);—1.47.8^{c} : 1.92.3^{c} (v);—1.47.8^{d} : 8.87.2^{b}

3.10.9^{ab}: 1.22.21^{ab} (v);—3.10.9^{c}: 4.8.1^{b} (v), &c.
5.71.3^{a}: 1.16.4^{a}, &c. (v);—5.71.3^{b}: 8.47.1^{b} (v); 5.71.3^{c}: 1.22.1^{c}, &c.
8.8.1^{a}: 8.8.18^{a}, &c. (v);—8.8.1^{b}: 5.75.3^{b}, &c.;—8.8.1^{c}: 1.92.18^{b}, &c. (v);—8.8.1^{d}: 6.60.15^{d}, &c. (v)
8.8.6^{ab}: 1.48.14^{ab} (v);—8.8.6^{c}: 8.35.22^{c}–24^{c};—8.8.6^{d}: 8.5.30^{c}
8.8.14^{ab}: 1.47.7^{ab} (v);—8.8.14^{cd}: 8.8.11^{ab}, &c.
8.13.12^{a}: 8.68.1^{d};—8.13.12^{b}: 5.86.6^{e};—8.13.12^{c}: 7.81.6^{a}
8.18.3^{ab}: 4.55.10^{ab};—8.18.3^{c}: 10.126.7^{c} (v)
8.51(Vāl. 3).6^{ab}: 8.52(Vāl. 4).6^{ab} (v);—8.51(Vāl. 3).6^{cd}: 8.61.14^{cd}, &c.
8.52(Vāl. 4).6^{ab}: 8.51(Vāl. 3).6^{ab} (v);—8.52(Vāl. 4).6^{cd}: 8.61.10^{cd}
8.67.4^{ab}: 8.47.1^{ab} (v);—8.67.4^{c}: 8.26.21^{c}
8.87.5^{a}: 8.8.2^{a}, &c.;—8.87.5^{b}: 8.13.11^{b};—8.87.5^{c}: 1.92.18^{b}, &c.;—8.87.5^{d}: 1.47.3^{b}, &c.
8.94.3^{ab}: 6.45.33^{ab};—8.94.3^{c}: 1.23.10^{c}, &c.
8.98.3^{ab}: 10.170.4^{ab};—8.98.3^{c}: 8.89.2^{c}
9.23.4^{ab}: 9.107.14^{ab};—9.23.4^{c}: 9.36.2^{c}
9.63.17^{a}: 9.107.17^{d};—9.63.17^{bc}: 9 53.4^{bc}, &c.
9.64.12^{ab}: 9.63.16^{bc} (v);—9.64.12^{c}: 9.30.5^{c}, &c.
9.65.24^{a}: 2.6.5^{a};—9.65.24^{bc}: 9.13.5^{bc}
9.107.14^{ab}: 9.23.4^{ab};—9.107.14^{c}: 8.97.5^{b}, &c. (v);—9.107.14^{d}; 9.21.1^{c}

10 b. Stanzas which Repeat Three out of more Pādas in Different Places

1.40.4^{a}: 5.34.7^{b};—1.40.4^{b}: 8.103.5, &c.—1.40.4^{d}: 3.9.1^{d}
1.47.3^{b}: 1.45.5^{d}, &c.—1.47.3^{c}: 1.47.6^{a};—1.47.3^{d}: 4.46.5^{b}
1.47.9^{a}: 8.22.5^{d};—1.47.9^{b}: 8.8.2^{b}, &c.—1.47.9^{d}: 8.85.1^{c}–9^{c}
1.137.2^{b}: 1.5.5^{c}, &c.—1.137.2^{c}: 1.47.7^{d}, &c.—1.137.2^{g}: 9.17.8^{c}
1.142.7^{b}: 1.13.7^{a};—1.142.7^{c}: 5.5.6^{b}, &c.—1.142.7^{d}: 8.87.4^{b} (v)
1.183.6^{a}: 1.93.6^{a}, &c.;—1.183.6^{c}: 3.58.5^{c};—1.183.6^{d}: 1.165.15^{d} ff.
3.9.1^{b}: 5.22.3^{b}, &c.;—3.9.1^{c}: 8.19.4^{a} (v);—3.9.1^{d}: 1.40.4^{d}
4.14.2^{a}: 4.6.2^{c} (v), &c.;—4.14.2^{b}: 1.92.4^{c} (v);—4.14.2^{c}: 1.115.1^{c}
5.35.6^{a}: 8.6.37^{a};—5.35.6^{b}: 5.23.3^{b}, &c. (v);—5.35.6^{d}: 8.6.37^{c} &c. (v)
5.86.4^{a}: 5.66.3^{a};—5.86.4^{b}: 6.60.5^{b};—5.86.4^{c}: 6.45.5^{b} (v)
7.23.6^{a}: 9.97.4^{d} (v);—7.23.6^{b}: 6.50.15^{b} (v);—7.23.6^{c}: 1.190.8^{c}
7.60.4^{a}: 4.45.2^{a} (v);—7.60.4^{b}: 5.45.10^{a};—7.60.4^{d}: 1.186.2^{b}
8.5.17^{a}: 5.23.3^{b}, &c. (v);—8.5.17^{b}: 1.14.5^{c};—8.5.17^{c}: 1.47.4^{d}
8.5.28^{a}: 4.46.4^{a};—8.5.28^{b}: 8.22.5^{b};—8.5.28^{c}: 4.46.4^{c}
8.6.37^{a}: 5.35.6^{a};—8.6.37^{b}: 5.23.3^{b}, &c. (v);—8.6.37^{c}: 5.35.6^{d}, &c. (v)
8.8.18^{a}: 8.73.3^{a}, &c. (v);—8.8.18^{b}: 1.45.4^{b}, &c.;—8.8.18^{c}: 1.1.8^{a}, &c. (v)
8.47.9^{b}: 6.75.12^{d}, &c.;—8.47.9^{c}: 10.36.3^{b} (v);—8.47.9^{d}: 1.136.2^{e}
8.85.1^{a}: 1.183.5^{d} (v);—8.85.1^{b}: 5.75.3^{b}, &c.;—8.85.1^{c}: 1.47.9^{d}
9.38.2^{a}: 9.32.2^{a} (v);—9.38.2^{b}: 9.26.5^{b}, &c.;—9.38.2^{c}: 9.32.2^{c}, &c.
9.42.2^{a}: 9.3.9^{a} (v);—9.42.2^{b}: 9.65.2^{b};—9.42.2^{c}: 9.3.10^{c}
9.50.3^{a}: 9.7.6^{a}, &c. (v);—9.50.3^{b}: 9.26.5^{b}, &c.;—9.50.3^{c}: 9.67.9^{b}
9.64.25^{a}: 9.16.8^{a};—9.64.25^{b}: 9.30.1^{c} (v);—9.64.25^{c}: 9.98.1^{c}
9.65.13^{a}: 8.6.23^{a} (v);—9.65.13^{b}: 9.106.5^{b};—9.65.13^{c}: 9.46.5^{c}
9.100.5^{b}: 9.29.4^{b}, &c.;—9.100.5^{c}: 9.1.1^{c};—9.100.5^{d}: 10.85.17^{b}
9.108.16^{a}: 9.70.9^{b};—9.108.16^{b}: 8.6.35^{b}, &c.;—9.108.16^{d}: 9.86.35^{d} (v)
10.67.12^{a}: 10.111.4^{c};—10.67.12^{b}: 4.28.1^{c};—10.67.12^{d}: 1.31.8^{d}, &c.

10 c. Stanzas which Repeat One Distich and One Other Pāda in Two Different Places, but contain in addition One Unrepeated Pāda

1.4.10^{ab} : 8.32.13^{ab} ;—1.4.10^{c} : 1.5.4^{c}
1.47.7^{ab} : 8.8.14^{ab} ;—1.47.7^{d} : 1.137.2^{e}, &c.
1.48.14^{ab} : 8.8.16^{ab} ;—1.48.14^{d} : 4.52.7^{c}
1.124.2^{a} : 1.92.12^{c} (v) ;—1.124.2^{cd} : 1.113.15^{cd} (v)
1.124.3^{a} : 1.113.7^{a} ;—1.124.3^{cd} : 5.80.4^{cd}
1.142.8^{bc} : 1.13.8^{bc}, &c.—1.142.8^{d} : 2.41.20^{b}, &c.
1.157.4^{a} : 1.92.17^{c} ;—1.157.4^{cd} : 1.34.11^{cd}
3.1.21^{a} : 3.1.20^{d} ;—3.1.21^{cd} : 3.59.4^{cd}, &c.
4.47.2^{ab} : 5.51.6^{ab} (v) ;—4.47.2^{d} : 8.32.23^{c}
5.42.16^{b} : 5.41.8^{d} (v) ;—5.42.16^{cd} : 5.43.15^{cd}
5.56.6^{a} : 1.14.12^{b} (v) ;—5.56.6^{cd} : 1.134 3^{bc} (v)
6.47.13^{ab} : 3.1.21^{cd}, &c. (v) ;—6.47.13^{d} : 7.58.6^{c}, &c. (v)
6.60.14^{ab} : 8.73.14^{ab} ;—6.60.14^{d} : 1.23.3^{b}, &c.
7.35.15^{b} : 10.65.14^{b} ;—7.35.15^{cd} : 10.65.15^{cd}, &c.
7.59.2^{a} : 1.110.7^{c} ;—7.59.2^{cd} : 8.27.16^{ab}
8.22.5^{ab} : 8.5.28^{ab} ;—8.22.5^{d} : 1.47.9^{a}
8.27.16^{ab} : 7.59.2^{cd} ;—8.27.16^{c} : 6.70.3^{e}, &c.
8.32.13^{ab} : 1.4.10^{ab} ;—8.32.13^{c} : 1.4.10^{c}, &c. (v)
8.87.2^{ab} : 8.87.4^{ab}, &c. ;—8.87.2^{c} : 10.40.13^{a}
8.94.3^{ab} : 6.45.33^{ab} ;—8.94.3^{c} : 1.23.10^{b}, &c.
8.97.4^{ab} : 8.13.15^{ab} ;—8.97.4^{d} : 1.84.9^{b}
9.68.10^{a} : 9.97.36^{a} ;—9.68.10^{cd} : 10.45.12^{cd}
9.85.12^{a} : 10.123.7^{a} ;—9.85.12^{c} : 10.123.8^{c} (v) ;—9.85.12^{d} : 9.75.4^{b}
9.99.8^{b} : 9.24.3^{c} ;—9.99.8^{cd} : 9.63.2^{bc}
10.53.5^{b} : 7.35.14^{d} ;—10.53.5^{cd} : 7.104.23^{cd}
10.89.17^{b} : 1.4.3^{b} (v) ;—10.89.17^{cd} : 6.25.9^{cd} (v)
10.123.7^{a} : 9.85.12^{a} ;—10.123.7^{cd} : 6.29.3^{cd} (v)
10.131.7^{ab} : 3.1.21^{cd}, &c. (v) ;—10.131.7^{d} : 7.58.6^{c}, &c. (v)

10 d. Stanzas which Repeat Two Pādas in Two Different Places

1.2.7^{a} : 7.65.1^{b} (v) ;—1.2.7^{b} : 5.64.1^{a} (v)
1.5.5^{b} : 8.93.22^{b} (v) ;—1.5.5^{c} : 1.137.2^{b}, &c.
1.10.7^{b} : 3.40.6^{c} ;—1.10.7^{d} : 8.64.1^{c}.
1.10.8^{b} : 1.176.1^{c} (v) ;—1.10.8^{b} : 8.40.10^{e} (v), &c.
1.11.8^{a} : 8.76.1^{b} ;—1.11.8^{b} : 6.60.7^{b}
1.12.1^{b} : 1.36.1^{b}, &c. ;—1.12.1^{c} : 1.44.7^{c}
1.12.4^{b} : 1.74.7^{c}, &c. ;—1.12.4^{c} : 5.26.5^{c}, &c.
1.12.10^{a} : 3.10.8^{a} (v) ;—1.12.10^{b} : 1.12.3^{a}, &c.
1.12.11^{a} : 8.24.3^{a}, &c. ;—1.12.11^{c} : 9.61.6^{b}
1.12.12^{a} : 8.44.14^{b}, &c. ;—1.12.12^{c} : 8.43.16^{c}
1.13.7^{a} : 1.142.7^{b} ;—1.13.7^{c} : 8.65.6^{c}, &c.
1.14.3^{a} : 10.141.4^{a} ;—1.14.3^{c} : 6.16.24^{b}
1.14.11^{a} : 6.16.9^{a} ;—1.14.3^{c} : 1.26.1^{c}
1.15.7^{a} : 1.96.4^{a} (v) ;—1.15.7^{c} : 5.21.3^{d}, &c.
1.16.3^{b} : 8.3.5^{b} ;—1.16.3^{c} : 3.42.4^{a}, &c.
1.21.3^{b} : 5.86.2^{d} ;—1.21.3^{c} : 4.49.3^{c}

1:22.1[b] : 5.75.7[a], &c. ;—1.22.1[c] : 1.23.1[c], &c.
1.23.2[a] : 1.22.2[b] ;—1.23.2[c] : 1.22.1[c], &c.
1.26.4[b] : 1.41.1[b], &c. ;—1.26.4[a] : 9.64.29[c] (v)
1.34.14[a] : 1.174.5[a] (v) ;—1.33.14[b] : 6.26.4[b] (v)
1.39.5[a] : 8.7.4[b] ;—1.39.5[d] : 5.26.9, &c.
1.41.2[b] : 5.52.4[d], &c. ;—1.41.2[c] : 8.27.16[d] (v), &c.
1.45.4[b] : 8.8.18[b], &c. ;—1.45.4[c] : 1.1.8 (v), &c.
1.48.8[b] : 7.81.1[d] ;—1.48.8[d] : 7.81.6[d]
1.58.7[b] : 10.30.4[b] (v) ;—1.58.7[d] : 3.54.3[d]
1.72.1[b] : 7.45.1[c] ;—1.72.1[c] : 1.60.4[d]
1.78.1[a] : 4.32.9[a] ;—1.78.1[b] : 6.16.29[c], &c.
1.81.9[b] : 5.5.6[b], &c. ;—1.81.9[e] : 8.45.15[c] (v)
1.84.7[b] : 9.98.4[b] ;—1.84.7[c] : 1.7.8[c] (v)
1.86.4[b] : 8.76.9[b] (v) ;—1.86.4[c] : 4.49.1[c]
1.91.10[a] : 1.26.10[b], &c. ;—1.91.10[b] : 10.150.2[b]
1.92.13[b] : 4.55.9[c] ;—1.92.13[c] : 9.74.5[d]
1.98.2[a] : 7.5.2[a] (v) ;—1.98.2[d] : 10.87.1[d]
1.113.7[c] : 1.124.3[a] ;—1.113.7[d] : 1.123.13[c] (v)
1.115.1[c] : 4.14.2[c] ;—1.115.1[d] : 7.101.6[b] (v)
1.116.7[a] : 1.117.7[a] (v) ;—1 116.7[d] : 1.117.6[d] (v)
1.117.25[a] : 2.39.8[a] (v) ;—1.117.25[d] : 2.12.15[d], &c.
1.118.1[b] : 1.35.10[b] ;—1.118.1[d] : 1.183.1[b] (v)
1.127.2[c] : 8.60.3[d] ;—1.127.2[e] : 8.23.7[b], &c.
1.128.6[e] : 8.19.1[c] (v) ;—1.128.6[g] : 8.39.6[d] (v)
1.128.8[a] : 5.1.7[b] (v), &c. ;—1.128.8[b] : 7.16.1[c] (v)
1.129.9[a] : 4.31.12 (v), &c. ;—1.129.9[f] : 10.93.11[c] (v)
1.134.2[a] : 2.11.11[b] (v) ;—1.134.2[e] : 3.13.2[b]
1.134.6[c] : 4.47.2[b] (v) ;—1.134.6[g] : 8.6.19[b] (v)
1.135.2[a] : 8.82 5[a] (v) ;—1.135.2[f] : 7.90.1[c] (v)
1.144.7[b] : 8.74.7[c] (v) ;—1.144.7[d] : 10.64.11[a]
1.174.5[a] : 1.33.14[a] (v);—1.174.5[c] : 4.16.12[d]
1.176.1[b] : 9.2.1[c] ;—1.176.1[c] : 1.10.8[b] (v)
1.183.4[c] : 8.57(Vāl.9).4[a] ;—1.183.4[d] : 3.58.5[d]
2.3.7[a] : 3.4.7[a] (v), &c. ;—2.3.7[d] : 3.29.4[b] (v)
2.8.6[c] : 8.25.11[c] (v) ;—2.8.6[d] : 9.35.3[b]
2.11.11[a] : 10.22.15[a] ;—2.11.11[b] : 1.134.2[a] (v)
2.33.14[a] : 6.28.7[d] (v), &c. ;—2.33.14[d] : 1.114.6[d] (v)
2.41.8[a] : 6.63.2[d] (v) ;—2.41.8[c] : 8.18.14[b] (v)
3.1.20[c] : 3.30.2[c] (v) ;—3.1.20[d] : 3.1.21[a]
3.4.11[b] : 10.15.10[b] (v) ;—3.4.11[d] : 10.70.11[d]
3.10.1[a] : 8.44.19[a] ;—3.10.1[b] : 10.134.1[d]
3.10.2[a] : 10.21.7[a] ;—3.10.2[c] : 10.118.7[c] (v)
3.24.3[b] : 8.19.25[c], &c. ;—3.24.3[c] : 8.17.1[c]
3.29.4[b] : 2.3.7[d] (v) ;—3.29.4[d] : 1.45.6[d]
3.36.7[a] : 6.19.5[d] (v) ;—3.36.7[b] : 10.30.13[d] (v)
3.37.11[a] : 3.40.8[a] ;—3.37.11[d] : 3.40.9[c]
3.42.6[a] : 8.45.13[a] ;—3.42.6[c] : 8.75.16[c], &c.
3.53.7[b] : 10.67.2[b] ;—3.53.7[d] : 7.103.10[d]
3.54.5[a] : 10.129.6[a] ;—3.54.5[d] : 10.114.2[d]
3 58.5[a] : 1.183.6[c], &c. ;—3.58.5[d] : 1.183.4[d]
3.62.18[a] : 7.96.3[c], &c. ;—3.62.18[c] : 1.47.3[b], &c.
4.21.10[b] : 1.63.7[d] (v);—4.21.10[d] : 5.57.7[d] (v)
4.24.3[b] : 1.72.5[c] (v) ;—4.24.3[d] : 7.82.9[d] (v)
4.25.4[b] : 6.52.5[b] (v), &c. ;—4.25.4[c] : 5.37.1[d]

4.32.8[b]: 8.14.4[c];—4.32.8[c]: 8.32.7[b] (v)
4.36.4[a]: 4.35.2[d] (v);—4.36.4[b]: 1.161.7[a]
4.45.2[a]: 7.60.4[a] (v);—4.45.2[b]: 4.14.4[b] (v)
4.46.5[a]: 8.5.2[b];—4.46.5[b]: 1.47.3[d]
4.49.3[b]: 1.135.7[d], &c.;—4.49.3[c]: 1.23.3[c]
4.50.6[b]: 2.35.12[b];—4.50.6[d]: 5.55.10[d], &c.
4.55.9[a]: 5.79.7[b];—4.55.9[c]: 1.92.13[b]
4.55.10[a]: 8.18.3[a];—4.55.10[b]: 1.26.4[b], &c.
5.4.2[a]: 3.2.2[c] (v);—5.4.2[d]: 3.54.22[b], &c.
5.9.7[b]: 5.23.2[b];—5.9.7[e]: 5.10.7[e], &c.
5.20.3[a]: 5.26.4[c], &c.;—5.20.3[d]: 7.94.6[b], &c.
5.21.3[a]: 5.23.3[a] (v), &c.;—5.21.3[b]: 8.23.18[b]
5.23.3[a]: 8.23.18[a], &c. (v);—5.23.3[b]: 5.35.6[c], &c. (v)
5.26.4[b]: 5.51.1[c];—5.26.4[c]: 5.20.3[a], &c.
5.26.5[a]: 8.14.3[b], &c.;—5.26.5[c]: 1.12.4[c], &c.
5.31.11[c]: 1.121.13[b] (v);—5.31.11[d]: 4.20.3[b] (v)
5.35.1[a]: 8.53(Väl. 5).7[a];—5.31.1[c]: 7.94.7[b] (v)
5 35.6[a]: 5.23.3[b], &c. (v);—5.35.6[d]: 8.6.37[c], &c. (v)
5.51.5[a]: 6.16.10[a] (v);—5.51.5[c]: 7.90.1[d] (v)
5.51.7[a]: 9.33.3[a] (v), &c.;—5.51.7[b]: 1.5.5[c], &c.
5.52.4[b]: 6.16.22[b];—5.52.4[d]: 1.42.2[b], &c.
5 55.9[b]: 6.51.5[d];—5.55.9[c]: 10.78.8[c] (v)
5.65.2[b]: 8.101.2[b];—5.65.2[d]: 5.67.4[b] (v)
5.67.2[a]: 9.64.20[a];—5.67.2[c]: 1.17.2[c]
5.67.3[b]: 1.26.4[b], &c.;—5.67.3[d]: 1.42.2[b], &c.
5.67.4[b]: 5.65.2[d] (v);—5.67.4[d]: 8.18.5[c] (v)
5.75.7[a]: 1.22.1[b], &c.;—5.75.7[b]: 5.78.1[b]
5.78.1[a]: 1.22.1[b], &c.;—5.78.1[b]: 5.75.7[b]
5.79.8[a]: 8.5.9[a];—5.79.8[c]: 1.47.7[d], &c.
5.80.4[c]: 1.124.3[a], &c. (v);—5.80.4[d]: 1.124.3[d]
5.82.2[a]: 5.17.2[a] (v);—5.82.2[c]: 8.93.11[b]
5.86.2[c]: 7.15.2[a], &c. (v);—5.86.2[d]: 1.21.3[b], &c.
5.86.6[c]: 8.12.4[b] (v);—5.86.6[e]: 8.13.12[b] (v)
6.1.12[c]: 9.87.9[c] (v);—6.1.12[d]: 6.74.2[d]
6.15.3[b]: 10.115.5[b];—6.15.3[e]: 6.16.33[a]
6.15.15[a]: 10.53.2[b] (v);—6.15.15[e]: 6.2.11[e], &c.
6.16.9[a]: 1.14.11[a];—6.16.9[b]: 7.16.9[b]
6.16.29[b]: 1.78.1[b], &c.;—6.16.29[c]: 9.63.28[c]
6.16.44[b]: 1.135.4[b] (v);—6.16.44[c]: 1.14.6[c]
6.16.46[c]: 4.3.1[b];—6.16.46[d]: 3.14.5[b], &c. (v)
6.19.8[b]: 10.47.4[b];—6.19.8[e]: 8.60.12[a] (v)
6.25.9[c]: 1.177.5[c], &c.;—6.25.9[d]: 10.89.17[d] (v)
6.28.7[c]: 2.42.3[c] (v);—6.28 7[d]: 2.33.14[c], &c. (v)
6.44.5[b]: 5.86.4[b] (v);—6.44.5[d]: 8.93.12[b]
6.44.14[b]: 7.23.3[d] (v);—6.44.14[d]: 8.32.24[b] (v)
6.44.18[b]: 1.102.4[c] (v);—6.44.18[c]: 1.100.11[c]
6.46.7[a]: 8.6.24[b];—6.46.7[c]: 5.35.2[c] (v)
6.47.12[b]: 4.1.20[d] (v);—6.47.12[d]: 4.51.10[d], &c.
6.49.1[c]: 10.15.5[c];—6.49.1[d]: 6.51.10[c]
6.51.5[c]: 10.63.17[b] (v);—6.51.5[d]: 5.55.9[b] (v)
6.51.15[a]: 1.15.2[c], &c.;—6.51.15[b]: 8.83.2[b]
6.52.7[a]: 1.3.7[b], &c.;—6 52.7[b]: 2.41.13[b], &c. (v)
6.52.12[a]: 5.4.8[a], &c. (v);—6.52.12[c]: 8.44.9[c]
6.57.1[b]: 4.31.11[b];—6.57.1[c]: 5.35.6[d], &c. (v)

6.59.10[b] : 8.8.7, &c. (v);—6.59.10[d] : 1.22.1[c], &c.
6.60.5[b] : 5.86.4[b];—6.60.5[c] : 1.17.1[c], &c. (v)
6.60.9[b] : 1.16.5[b], &c. ;—6.60.9[c] : 8.38.7[c]–9[c]
6.60.15[b] : 6.54.6[b] ;—6.60.15[d] : 7.74.2[d], &c. (v)
6.63.7[b] : 1.118.4[d] (v) ;—6.63.7[c] : 7.68.3[a] (v)
6.66.8[a] : 1.40.8[c] (v) ;—6.66.8 : 6.25.4[c] (v)
6.68.11[b] : 1.108.3[b] ;—6.68.11[d] : 6.52.13[d], &c. (v)
6.74.1[c] : 5.1.5[c] (v);—6.74.1[d] : 7.54.1[d], &c. (v)
7.2.11[b] : 10.15.10[b] (v);—7.2.11[d] : 10.70.11[d]
7.5.2[a] : 1.98.2[a] (v);—7.5.2[b] : 6.44.21[b] (v)
7.10.5[a] : 10.46.4[a] ;—7.10.5[c] : 1.70.5[a] (v)
7.15.2[a] : 9.101.9[c], &c. (v) ;—7.15.2[c] : 1.12.6[c], &c.
7.15.10[a] : 1.79.12[b];—7.15.10[c] : 2.7.4[a] (v)
7.16.1[b] : 8.44.13[a] ;—7.16.1[c] : 1.128.8[b] (v)
7.16.12[b] : 3.11.4[c];—7.16.12[c] : 4.12.3[c] (v)
7.29.1[a] : 9.88.1[a] ;—7.29.1[c] : 3.50.2[d]
7.29.2[c] : 2.18.7[d], &c. (v) ;—7.29.2[d] : 6.40.4[c]
7.32.25[b] : 6.48.15[e] ;—7.32.25[c] : 6.46.4[c]
7.57.4[b] : 10.15.6[d] ;—7.57.4[d] : 7.70.5[d]
7.60.2[c] : 6.50.7[d], &c. (v) ;—7.60.2[d] : 4.1.17[d], &c.
7.65.1[a] : 7.63.5[c], &c. (v) ;—7.65.1[b] : 1.2.7[a] (v)
7.66.4[a] : 8.27.19[a], &c. (v);—7.66.4[c] : 5.82.3[b]
7.74.2[c] : 1.92.16[c], &c. (v);—7.74.2[d] : 6.60.15[d], &c. (v)
7.78.3[a] : 1.191.5[a] (v);—7.78.3[c] : 7.80.2[d] (v)
7.81.6[a] : 8.13.12[c] ;—7.81.6[d] : 1.48.8[d]
7.84.1[b] : 4.42.9[b], &c. (v);—7.84.1[d] : 5.15.4[d] (v)
7.90.1[c] : 1.135.2[f] (v);—7.90.1[d] : 5.51.5[c]
7.94.2[a] : 8.13.7[b], &c. (v);—7.94 2[c] : 5.71.2[c], &c.
7.94.5[a] : 5.14.3[a] ;—7.94.5[c] : 8.74.12[b]
7.94.7[b] : 5.35.1[c] (v);—7.94.7[c] : 1.23.9[c], &c. (v)
7.94.8[b] : 1.18.3[b] ;—7.94.8[c] : 1.21.6[c]
7.97.9[c] : 7.64.5[c], &c. ;—7.97.9[d] : 4.50.11[d]
7.101.4[a] : 10.82.6[d] ;—7.101.4[d] : 4.50.3[d]
7.101.6[a] : 3.56.3[d] ;—7.101.6[b] : 1.115.1[c] (v)
8.3.7[a] : 1.19.9[a] ;—8.3.7[c] : 8.12.32[b]
8.3.15[b] : 8.43.1[c] ;—8.3.15[d] : 9.67.17[b]
8.4.12[b] : 8.53(Vāl. 5).4[d] ;—8.4.12[d] : 8.64.10[c]
8.5.11[b] : 1.92.18[b], &c. (v);—8.5.11[c] : 6.60.15[d], &c. (v)
8.5.18[b] : 6.45.30[b];—8.5.18[c] : 8.26.16[c]
8.5.30[a] : 8.5.20[a] ;—8.5.30[c] : 8.8.6[d]
8.6.24[a] : 5.6.10[d], &c. ;—8.6.24[b] : 6.46.7[a]
8.6.35[a] : 8 95.6[b];—8.6.35[b] : 8.92.22[b], &c.
8.7.2[a] : 8.6.26[a];—8.7.2[b] : 8.7.14[b]
8.8.2[a] : 8.19.14[a], &c. ;—8.8.2[b] : 1.47.9[b]
8.8.7[a] : 1.49.1[b] ;—8.8.7[d] : 6.59.10[b], &c. (v)
8.8.12[a] : 8.5.4[b];—8.8.12[b] : 1.46.2[b]
8.11.6[b] : 3.9.1[b], &c. (v);—8.11.6[c] : 10.141.3[b]
8.12.5[b] : 1.8.7[b] ;—8.12.5[a] : 8.61.5[b], &c. (v)
8.12.14[a] : 7.66.6[a] (v);—8.12.14[c] : 8.71.10[d] (v)
8.12.22[a] : 3 37.5[a], &c. ;—8.12.22[c] : 7.31.12[a] (v)
8.13.14[b] : 8.92.30[c] ;—8.13.14[c] : 1.142.1[c] (v)
8.15.1[a] : 8.92.5[a] (v) ;—8.15.1[b] : 8.92.2[a]
8.15.13[b] : 7.55.1[b], &c. ;—8.15.13[c] : 9.111.3[e] (v)
8.20.26[b] : 8.67.6[c] ;—8.20.26[d] : 8.1.12[d]

8.22.3[a]: 5.73.2[a];—8.22.3[d]: 8.5.5[e], &c. (v)
8.22.8[c]: 4.47.3[d];—8.22.8[d]: 4.46.6[e], &c.
8.23.18[a]: 5.23.3[a], &c. (v);—8.23.18[b]: 5.21.3[b]
8.33.10[a]: 9.64.2[c];—8.33.10[c]: 8.6.14[c] (v)
8.35.22[a]: 1.92.16[c], &c. (v);—8.35.22[b]: 6.60.15[d], &c. (v)
8.44.14[b]: 1.12.12[a], &c.;—8.44.14[c]: 1.12.4[c], &c.
8.44.19[a]: 3.10.1[a];—8.44.19[c]: 1.5.8[c]
8.44.28[a]: 2.5.8[c];—8.44.28[c]: 1.10.9[c]
8.46.3[b]: 8.99.8[b];—8.46.3[c]: 8.54(Vāl. 6).1[b]
8.46.8[a]: 9.61.19[a];—8.46.8[b]: 8.92.17[b]
8.48.14[c]: 2.12.15[c] (v);—8.48.14[d]: 1.117.25[d], &c.
8.49(Vāl. 1).5[a]: 8.5.7[a];—8.49(Vāl. 1).5[c]: 8.50(Vāl. 2).5[c] (v)
8.50(Vāl. 2).9[b]: 8.24.8[b];—8.50(Vāl. 2).9[c]: 8.49(Vāl. 1).9[c] (v)
8.51(Vāl. 3).5[b]: 6.46.3[b];—8.51(Vāl. 3).5[d]: 8.46.9[d]
8.53(Vāl. 5).2[b]: 8.12.28[b] (v);—8.53(Vāl. 5).2[d]: 8.11.9[b]
8.56(Vāl. 8).1[a]: 8.55(Vāl. 7).1[c];—8.56(Vāl. 8).1[c]: 1.8.5[c]
8.60.3[c]: 4.7.1[b];—8.60.3[d]: 1.127.2[c]
8.65.6[b]: 5.20.3[d], &c.;—8.65.6[c]: 1.13.7[c], &c.
8.69.3[b]: 1.84.11[b];—8.69.3[d]: 1.105.5[b]
8.69.11[b]: 9.14.3[b];—8.69.11[e]: 9.61.14[b]
8.76.6[b]: 1.23.7[a];—8.76.6[c]: 1.22.1[c], &c.
8.83.9[a]: 1.15.2[c], &c.;—8.83.9[b]: 6.51.15[b]
8.87.3[a]: 8.8.1[a], &c. (v);—8.87.3[b]: 1.45.4[b], &c.
8.92.5[a]: 8.15.1[c] (v);—8.92.5[b]: 1.16 3[c], &c.
8.92.22[a]: 1.15.1[b];—8.92.22[b]: 8.6.35[b], &c.
8.95.6[b]: 8.6.35[a] (v);—8.95.6[d]: 9.61.11[c]
8.97.5[b]: 9.12.6[b], &c. (v);—8 97.5[d]: 5.73.1[d] (v)
8.101.2[b]: 5.65.2[b];—8.101.2[d]: 1.47.7[d], &c.
8.102.16[b]: 8.60.19[b] (v);—8.102.16[c]: 5.26.1[c], &c.
8.103.5[b]: 1.40.4[b], &c. (v);—8.103.5[d]: 5.82.6[c], &c.
9.1.1[b]: 9.29.4[b], &c.;—9.1.1[c]: 9.100.5[c]
9.2.1[a]: 9.36.2[b];—9.2.1[c]: 1.176.1[b]
9.3.9[a]: 9.42.2[c];—9.3.9[b]: 9.99.7[b], &c.
9.6.3[b]: 9.52.1[c];—9.6.3[c]: 9.1.4[c], &c.
9.7.4[b]: 9.62.23[b];—9.7.4[c]: 9.74.1[b] (v)
9.8.3[a]: 9.60.4[a];—9.8.3[c]: 3.62.13[c], &c. (v)
9.12.6[a]: 9.35.4[a];—9.12.6[c]: 8.97.5[b], &c. (v)
9.13.3[a]: 9.43.6[a], &c. (v);—9.13.3[b]: 9.42.3[c]
9.13.8[b]: 9.3.7[c] (v);—9.13.8[c]: 9.61.28[c]
9.13.9[a]: 9.63.5[c];—9.13.9[c]: 9.39.6[c]
9.16.3[b]: 1.28.9[b], &c.;—9.16.3[c]: 9.51.1[c]
9.16.8[a]: 9.64.25[a];—9.16.8[c]: 9.28.1[c], &c. (v)
9.17.3[b]: 9.16.4[b], &c.;—9.17.3[c]: 9.37.1[c], &c.
9.17.4[a]: 9.67.14[a];—9.17.4[b]: 9.42.4[b]
9.20.6[b]: 9.36.4[b], &c.;—9.20.6[c]: 9.92.6[b]
9.22.3[a]: 9.101.12[a];—9.22.3[b]: 1.5.5[c], &c.
9.23.1[a]: 9.17.1[c];—9.23.1[c]: 9.62.25[c], &c.
9.24.1[b]: 9.67.7[a], &c.;—9.24.1[c]: 9.65.26[c]
9.24.2[b]: 8.6.34[b], &c. (v);—9.24.2[c]: 9.6.4[c]
9.24.3[b]: 8.69.10[d], &c. (v);—9.24.3[c]: 9.99.8[b]
9.24.7[a]: 1.142.3[a], &c. (v);—9.24 7[c]: 9.28.6[c], &c.
9.25.4[a]: 7.55.1[b], &c.;—9.25.4[b]: 9 43.3[a]
9.28.6[b]: 9.13.1[a], &c.;—9.28.6[c]: 9.24 7[c], &c.
9.29.3[b]: 9.35.6[c] (v) —9.29.3[c]: 9.61.15[c]

9.30.4^{b} : 9.49.5^{a} ;—9.30.4^{c} : 9.3.1^{c}
9.30.5^{b} : 9.26.5^{b}, &c. ;—9.30.5^{c} : 9.45.1^{c}, &c.
9.30.6^{a} : 9.51.2^{c} ;—9.30.6^{b} : 7.32.8^{b}, &c.
9.32.2^{b} : 9.26.5^{b}, &c. ;—9.32.5^{c} : 9.38.2^{c}, &c.
9.36.2^{b} : 9.2.1^{a} ;—9.36.2^{c} : 9.23.4^{c}
9.37.1^{b} : 9.16.4^{b}, &c. (v);—9.37.1^{c} : 9.17.3^{a}, &c.
9.37.2^{b} : 9.38.6^{b} ;—9.37.2^{c} : 9.25.2^{b}
9.39.6^{b} : 9.26.5^{b}, &c. ;—9.39.6^{c} : 9.13.9^{c}
9.41.4^{b} : 9.61.3^{b} ;—9.41.4^{c} : 9.42.6^{b}
9.42.3^{b} : 9.13.3^{a}, &c. (v) ;—9.42.3^{c} : 9.13.3^{b}
9.42.5^{a} : 9.66.4^{b} ;—9.42.5^{c} : 9.13.1^{a}, &c.
9.42.6^{b} : 9.41.4^{c} ;—9.42.6^{c} : 9.13.4^{b}
9.50.5^{a} : 9.99.6^{a} (v) ;—9.50.5^{c} : 9.30.5^{c}, &c.
9.51.1^{b} : 1.28.9^{b}, &c. ;—9.51.1^{c} : 9.16.3^{c}
9.51.2^{b} : 7.32.8^{b}, &c. ;—9.51.2^{c} : 9.30.6^{a}
9.52.4^{b} : 9.64.27^{b};—9.52.4^{c} : 10.134.2^{d}
9.56.1^{b} : 9.16.4^{b}, &c. (v) ;—9.56.1^{c} : 9.17.3^{c}, &c.
9.57.3^{a} : 9.66.23^{a} ;—9.57.3^{c} : 9.38.4^{b}, &c. (v)
9.61.6^{a} : 9.40.5^{a}, &c. (v);—9.61.6^{b} : 1.12.11^{c}
9.61.15^{b} : 8.54(Vāl. 6).7^{d}, &c. (v);—9.61.15^{c} : 9.29.3^{c}
9.61.19^{a} : 8.46.8^{a} ;—9.61.19^{c} : 9.24.7^{c}, &c.
9.61.25^{a} : 9.63.24^{a} ;—9.61.25^{c} : 9.15.1^{c}
9.61.29^{a} : 9.66.14^{a} ;—9.61.29^{c} : 1.8.4^{c}, &c.
9.62.12^{a} : 9.40.3^{c}, &c. (v) ;—9.62.12^{b} : 8.6.9^{b}, &c.
9.62.14^{a} : 8.34.7^{b} (v) ;—9.62.14^{c} : 9.107.17^{a}, &c. (v)
9.62.24^{a} : 5.79.8^{a}, &c. ;—9.62.24^{c} : 9.65.25^{b}, &c. (v)
9.63.11^{a} : 9.19.6^{c}, &c. ;—9.63.11^{b} : 9.43.4^{b}
9.63.12^{b} : 9.43.4^{b} (v) ;—9.63.12^{c} : 9.1.4^{c}, &c.
9.63.25^{a} : 9.107.25^{a} ;—9.63.25^{c} : 9.23.1^{c}, &c.
9.63.28^{a} : 9.107.4^{a} ;—9.63.28^{c} : 6.16.29^{c}
9.64.22^{b} : 9.108.1^{a}, &c. (v) ;—9.64.22^{c} : 3.62.13^{c}, &c. (v)
9.64.27^{b} : 9.52.4^{b};—9.64.27^{c} : 9.63.23^{c}
9.65.8^{b} : 9.26.5^{b}, &c. ;—9.65.8^{c} : 9.32.2^{c}, &c.
9.65.9^{b} : 8.14.6^{b};—9.65.9^{c} : 9.61.4^{c}, &c. (v)
9.65.25^{a} : 9.106.13^{a} ;—9.65.25^{b} : 9.62.24^{c}, &c. (v)
9.66.1^{b} : 9.23.1^{c}, &c. ;—9.66.1^{c} : 1.75.4^{c}
9.66.11^{a} : 9.107.12^{d} ;—9.66.11^{c} : 9.19.4^{a}
9.66.14^{a} : 9.61.29^{a} ;—9.66.14^{c} : 9.31.6^{c}
9.67.4^{a} : 9.34.1^{b} ;—9.67.4^{b} : 9.107.10^{b}
9.67.7^{a} : 9.24.1^{b}, &c. ;—9.67.7^{b} : 1.135.6^{e}, &c.
9.67.9^{a} : 9.65.1^{a} ;—9.67.9^{b} : 9.50.3^{c}
9.67.17^{a} : 9.46.1^{a} ;—9.67.17^{b} : 8.3.15^{d}
9.67.19^{b} : 9.20.7^{b};—9.67.19^{c} : 9.20.7^{c}, &c.
9.72.8^{a} : 9.107.24^{a} ;—9.72.8^{d} : 9.107.21^{c} (v)
9.74.9^{b} : 9.16.8^{c}, &c. (v);—9.74.9^{d} : 9.97.44^{c} (v)
9.76.5^{a} : 9.96.20^{c} (v) ;—9.76.5^{c} : 9.97.32^{c} (v)
9.85.12^{a} : 10.123.7^{a} ;—9.85.12^{c} : 10.123.8^{c}
9.86.3^{a} : 9.70.10^{a} (v) ;—9.86.3^{c} : 9.97.40^{c} (v)
9.86.9^{a} : 1.58.2^{d} ;—9.86.9^{d} : 9.96.23^{d} (v)
9.86.35^{b} : 9.38.4^{b}, &c. (v);—9.86.35^{d} : 9.108.16^{d} (v)
9.99.6^{a} : 9.50.5^{a} (v);—9.99.6^{b} : 9.20.6^{c}
9.99.7^{b} : 9.3.9^{b}, &c. ;—9.99.7^{d} : 9.7.2^{b}
9.100.2^{a} : 9.40.6^{a}, &c. ;—9.100.2^{b} : 9.4.7^{b}, &c.
9.100.8^{a} : 9.4.1^{b}, &c. ;—9.100.8^{c} : 8.43.32^{c}

9.101.12[a]: 9.22.3[a];—9.101.12[b]: 1.5.5[c], &c.
9.103.6[b]: 9.3.9[b], &c.;—9.103.6[c]: 9.37.3[b] (v)
9.106.4[b]: 8.91.3[d], &c.;—9.106.4[c]: 9.29.6[c] (v)
9.106.12[b]: 9.107.11[b];—9.106.12[c]: 9.86.33[d] (v)
9.107.4[a]: 9.63.28[a];—9.107.4[d]: 8.61.6[b]
9.107.17[a]: 9.62.14[c], &c. (v);—9.107.17[d]: 9.63.17[a]
9.107.22[b]: 9.7.3[b] (v);—9.107.22[d]: 9.103.2[b]
9.107.26[b]: 9.30.2[a];—9.107.26[d]: 9.14.5[c], &c. (v)
9.108.15[a]: 9.11.8[a], &c.;—9.108.15[c]: 9.64.22[b], &c.
10.2.2[a]: 1.76.4[c] (v);—10.2.2[d]: 2.3.1[d]
10.21.1[b]: 5.20.3[a], &c.;—10.21.1[d]: 3.9.8[b], &c. (v)
10.22.15[a]: 2.11.11[a];—10.22.15[c]: 10.148.4[d] (v)
10.25.7[a]: 1.91.8[a];—10.25.7[d]: 1.23.9[c], &c. (v)
10.48.4[c]: 10.28.6[c] (v);—10.48.4[d]: 4.42.6[c] (v)
10.59.6[c]: 10.59.4[b], &c. (v.);—10.59.6[d]: 8.48.8[a] (v)
10.62.7[b]: 10.25.5[d] (v);—10.62.7[d]: 8.65.12[c]
10.63.13[a]: 1.41.2[c], &c. (v);—10.63.13[b]: 6.70.3[c], &c.
10.66.13[a]: 2.3.7[a] (v);—10.66.13[b]: 1.124.3[c], &c. (v)
10.131.6[b]: 4.1.20[d] (v);—10.131.6[d]: 4.51.10[d], &c.
10.133.2[c]: 1.102.8[d], &c. (v);—10.133.2[d]: 1.89.9[b], &c. (v)
10.133.6[a]: 3.41.7[a], &c.;—10.133.6[b]: 9.61.4[c], &c. (v)
10.134.2[c]: 10.133.4[c];—10.134.2[d]: 9.52.4[c]
10.139.3[a]: 1.96.6[a];—10.139.5[c]: 10.34.8[b]
10.140.6[b]: 3.2.5[a];—10.140.6[c]: 1.45.7[c]
10.148.2[b]: 2.11.4[d];—10.148. 2[c]: 2.11.5[a], &c.
10.150.2[a]: 1.26.10[b], &c.;—10.150.2[b]: 1.91.10[b]

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CHAPTER II: METRICAL VARIATIONS AS RESULT OF ADDITION OR SUBTRACTION OR VERBAL CHANGE IN REPEATED PĀDAS.

General Aspects of Metrical Variations.

In a large number of instances, repetition of pādas is accompanied by changes in the metre. The number of lines so related is about 200, involving a total of about 500 pādas, more or less, if we count their recurrences two and a half times on an average. In the great majority of cases the change in the metre presents itself, externally, as a case of extension or abbreviation; so, e. g. the eight-syllable line, mā no duḥçaṅsa īçata, 1.23.9 ; 7.94.7, is extended into the twelve-syllable lines, mā no duḥçaṅsa īçatā vivakṣase, 10.25.7, and, mā no duḥçaṅso abhidipsur īçata, 2.23.10. Or the eleven-syllable line, vṛtraṁ jaghanvāṅ asṛjad vi sindhūn, 4.18.7 ; 4.19.8, reappears in an obviously truncated eight-syllable line, vṛtraṁ jaghanvāṅ asṛjat,[1] 1.80.10. Very much less often the number of the syllables is the same, but one version of the repeated pādas conforms less well to the established rules of quantity. E.g. the triṣṭubh line, vayaṁ te ta indra ye ca naraḥ, 5.33.5, ends irregularly in a tribrach ; its parallel, vayaṁ te ta indra ye ca deva, 7.30.4, ends in an amphibrach, according to the familiar rule.

Expansion of one pāda into two pādas.—Exceptionally it may come to pass that the substance of one pāda is extended into two by the addition of a word or two, aided perhaps by varying metrical syllabification. Thus there can be little question that the shorter form of the following two passages has been stretched into two pādas chiefly by inserting the word mahivrata:

tvaṁ dyāṁ ca pṛthivīṁ cāti jabhriṣe 9.86.29
tvaṁ dyāṁ ca mahivrata pṛthivīṁ cāti jabhriṣe 9.100.9.

A second case presents even more interesting conditions. There exists a favourite expression, abhy arṣanti suṣṭutim, 9.62.3, &c., which occupies the space of a dimeter line. This line is expanded into a trimeter line, by prefixing four syllables, a very common process, described below (p. 543): pavamānā abhy arṣanti suṣṭutim, 9.85.7. Again (with a slight change) it is turned once more into a trimeter line by affixing four syllables, another common process (p. 540), to wit, abhy arṣata suṣṭutiṁ gavyam ājim, 4.58.10. Now, furthermore, the line

[1] See under 1.80.10[d].

with the prefixion, pavamānā abhy arṣanti suṣṭutim, lends itself as a basis for the development of one verse into two by the insertion after the caesura of four syllables. Thus:

pavamānā abhy arṣanti suṣṭutim 9.85.7
pavamāno ati sridho 'bhy arṣati suṣṭutim 9.66.22.

Once more, we have a most interesting case of gradual extension of one pāda into two pādas, based upon what was surely an ancient formulaic pāda, dating back to the early period of composition, namely, çarma yachantu saprathaḥ. This pāda appears at 8.18.3 extended by the dipody appendage yad īmahe (see below, p. 537), to wit:

çarma yachantu sapratho yad īmahe 8.18.3.

Now this lengthened pāda serves in a doubtless very late composition as a basis for the production of an entire verse-pair,

çarma yachantu sapratha ādityāso yad īmahe ati dviṣaḥ 10.126.7.

The words ati dviṣaḥ in this stretched form is again a dipody refrain in the first seven stanzas of 10.126. The tesselation of the passage takes place before our very eyes, as it were; see under 8.18.3.

Similar considerations, not quite so cogent, should govern the relation of the following two pairs (cf. also under 4.54.3[a], and 10.160.5[a]):

indro yad vṛtram avadhīn nadīvṛtam 1.52.2
yadā vṛtraṁ nadīvṛtaṁ çavasā vajrinn avadhīḥ 8.12.26

na tvad anyo maghavann asti marḍitā 1.84.19
nahi tvad anyaḥ puruhūta kaçcana maghavann asti marḍitā 8.66.13.

Conversely in one case we have an obvious contraction of a distich into a single pāda, to wit:

pāhi no agne rakṣasaḥ pāhi dhūrter arāvṇaḥ 1.36.15
pāhi viçvasmād rakṣaso arāvṇaḥ 8.60.10;

see under 1.36.15.

Interrelation of triṣṭubh and jagatī, and interrelation of both with octosyllabic lines.—The present chapter throws interesting light on the technique of the Vedic metricians. The structural consanguinity of triṣṭubh and jagatī is illustrated by a large number of instances of triṣṭubh and jagatī lines which are identical, except that they add or subtract a last syllable.[1] We should feel more certain after this that the Vedic poets really felt the two types as convertible values, if, indeed, their quantities, their caesuras, and the appearance of sporadic cases of one in hymns composed of the other left any doubt as to this fundamental principle of Vedic metrics. The very extensive interchange between octosyllabic lines and long metre lines (triṣṭubh and jagatī) calls up the theory advanced long ago that the long metres originated from the short metres by the addition of the proper number of syllables.[2] I regard this

[1] See p. 529 ff., and cf. Lanman, JAOS. x. 535.
[2] Cf. Haskell, PAOS., vol. xi (1881), pp. lx ff.

theory as erroneous: these parallels are due to imitation and blending of the two types; they tend to show, as a general principle, that the majority of triṣṭubh and jagatī lines, whose first eight syllables (p. 536), or whose last eight syllables (p. 543) make a good anuṣṭubh or gāyatrī line, are what may very properly be called 'false triṣṭubhs or jagatīs'; see below, p. 535.

Metrical variation as criterion for relative chronology.—The diction of the Vedic poets is so intensely imitative, and, at the same time, so free in all matters of form, as to preclude in most cases the decision as to which metrical type in any given pair preceded the other in composition and in time, or is really entitled to preference on technical grounds. In the great mass of cases the parallel pādas are metrical equivalents, or, where there is a difference, both versions represent equally good metrical values. Thus the two pairs:

adhvaryavo bharatendrāya somam 2.14.1
adhvaryavaḥ sunutendrāya somam 10.30.15

sa jāyamānaḥ parame vyoman 7.5.7
sa jāyamānaḥ parame vyomani 1.143.2; 6.8.2.

Very rarely it happens that both members of a parallel pair show the same defects. So the final cadence is irregular in slightly different ways in the following pairs:

açveva citrāruṣī[1] 4.52.2
açve na citre aruṣi 1.30.21

mā no martāya ripave vājinīvasū 8.22.14
mā no martāya ripave rakṣasvine 8.60.8.

Occasionally it is necessary to assign different metrical values to one and the same word in a pair of pādas, which is interesting of itself, but, again, does not necessarily determine which pāda is constructed on better principles, or which pāda is entitled to priority; e.g.,

jiok paçyāt **sūriam** uccarantam 4.25.4
jiok paçyema **sūryam** uccarantam 10.59.6 (see the same alternative under 1.32.4[c]).

Or, in the imitative Vālakhilya hymns:

yaṁ te svadhāvan **svadayanti** dhenavaḥ 8.49(Vāl. 1).5
yaṁ te svadāvan **suadanti**[2] gūrtayaḥ 8.50(Vāl. 2).5.

These cases of different metrical value of one and the same syllable are not very common in the parallel pādas; rare as they are, however, they are particularly good testimony to the reality of our appraisals of the unstable metrical character of these syllables. See the following cases:

yat kiṁ ca **pṛthivyām** adhi 5.83.9
yad vā **pṛthiviām** adhi 8.49(Vāl. 1).7

nābhā **pṛthiviā** adhi 3.29.4
nābhā **pṛthivyā** adhi sānuṣu triṣu 2.3.7

[1] Cf. Arnold, Vedic Metre, p. 302; and see p. 63.
[2] Cf. Arnold, Vedic Metre, pp. 95, 313.

yad vā pañca **kṣitīnāām** 5.35.2
yad vā pañca **kṣitīnāṁ** dyumnam ā bhara 6.46.7[1]

mandantu **tvā** mandino vāyav indavaḥ 1.134.2
mandantu **tuā** mandinaḥ sutāsaḥ 8.82.5

indrāgnī tā havāmahe 1.21.3, &c.
indraagnī havāmahe 5.86.4, &c.

tuaṁ na indra mṛḷaya 8.80.1
sa **tvaṁ** na indra mṛḷaya 6.45.17; 8.81.2.

Verbal changes as affecting minor matters of metric habit.—The following pairs involve more or less change in the wording of essentially the same line: they illustrate in various ways the freedom or uncertainty of metrical rule, especially in the less critical positions of metrical lines.[2] Or, again, they show that it is possible to add words or syllables without interfering with metrical habit at all. Thus the following two lines differ by an added word without change of quantity in any foot:

asmākāsaç ca sūrayaḥ 5.10.6
prāsmākāsaç ca sūrayaḥ 1.97.3.

The next pair differ as regards the permissible freedom in the place of the caesura in a trimeter line, either after the fourth or the fifth syllable:

pūrvīr asya | niṣṣidho martieṣu 3.51.5
pūrviṣ ṭa indra | niṣṣidho janeṣu 6.44.11.

In another pair the resolution of ā in gnā is supported, as it were, by the documentary interchange with the dissyllabic word adyā:

gnaā hutāso vasavo adhṛṣṭāḥ 6.10.15
adyā hutāso vasavo adhṛṣṭāḥ 6.10.4.

Very similarly the following pair:

vayaṁ te agna **ukthaāir** vidhema 5.4.7
vayaṁ ta indra **stomebhir** vidhema 8.54(Vāl. 6).8.

In the next case the resolution of atakṣāma into atakṣaāma seems hard, and, as it occurs in a line of the tenth book, points probably to the later origin of the line in question:

brahmākarma bhṛgavo na ratham 4.16.20
atakṣaāma bhṛgavo na ratham 10.39.14.

Or, finally, still more problematic are the pairs (cf. also under 1.171.3[a]):

mahi dyāvāpṛthivī bhūtam urvī 10.93.1
diāuç ca pṛthivi bhūtam urvī 6.68.4

vīriā maghavan yā cakartha 5.29.13
pra nūtanā maghavan yā cakartha 5.31.6.

This brings us to the next, very important consideration:

[1] Cf. below, p. 539. The need of resolving kṣitīnām in 5.35.2 is not pressing; see Lanman, JAOS. xi, p. xxviii.

[2] That is, outside the final dipodies acatalectic or catalectic of all lines, or the anapaests after the caesura in triṣṭubh and jagatī.

Verses whose inferior metre indicates later date.—The majority of the metrical differences in repeated pādas are, as stated before, not such as to determine their relative date. But at times it is possible to point out the mother form from which the other is descended. Thus we have regular metrical form in the following pair:

rājantam adhvarāṇām 1.1.8; 1.45.4
rājantāv adhvarāṇām 8.8.18.

Of these two variants the second is certainly enough afterborn on account of its sense; see p. 29, under 1.1.8. But even more certainly secondary, because of its form, as well as its strained sense, is:

samrājantam adhvarāṇām 1.27.1.

Here the same pāda with a syllable added at the beginning is fitted for service in a trochaic gāyatrī hymn. This fitting process is quite certainly secondary; see under 1.1.8.

Precisely the same process, namely the prefixion of a syllable, once more turns a good iambic pāda into a secondary trochaic pāda:

samrājaṁ carṣaṇīnām 3.10.1; 10.134.1
pra samrājaṁ carṣaṇīnām 8.16.1.

An even clearer case is the following:

agnir devānām abhavat purohitaḥ 3.2.8
agnir devānām abhavat purogāḥ 10.110.11.

These two belong to the extensive class of interchanging jagatī and triṣṭubh pādas, treated below, p. 531; they offer, of themselves, no indication as to priority. But a third variant form,

agnir devo devānam abhavat purohitaḥ 10.150.4,

is certainly afterborn; see p. 182. The phenomenon of glossal addition (devo is gloss to agnir) is apparently much more common in the Atharva-Veda than in the Rig-Veda; see the author, The Atharva-Veda, p. 42.

Another case in which we can determine priority involves the pair:

mā no martāya ripave vājinīvasū 8.22.14
mā no martāya ripave rakṣasvine 8.60.8.

Both Oldenberg, Prol., p. 67, and Arnold, VM., p. 312, describes the first of these pādas, which is hypermetric, as hybrid or contaminated. The alternate form of the pāda in 8.60.8, notwithstanding that it is itself not perfect (final dipody – – ∪ –), not only shows that this is so, but determines the relative chronology of the two: 8.22.14 cannot easily be imagined to have been composed without, or before 8.60.8.

Something like this kind of criticism is suggested by the following pair:

mathīd yad īṁ vibhṛto mātariçvā 1.71.4
mathīd yad īṁ viṣṭo mātariçvā 1.148.1.

Here the second pāda is defective and obscure in meaning. Oldenberg, SBE., xlvi. pp. 77 and 174; RV. Noten, pp. 74, 147, has most recently discussed this

pair; in my discussion of the two passages (p. 90), difficult as they are, I have adhered to the natural view that the metrical defect in viṣṭo is due to the secondary origin of 1.148.1, which is very certainly patterned after the metrically sound stanza 1.71.4.

Problematic cases of interchange between good and bad metre.—There are quite a number of other pairs of pādas in which imperfect cadences vary with sound ones. One wonders why the Vedic orthoepists regularly write the weak stem dīdhṛ, the strong stem dīdhar[1], unless dhṛ really makes position, which I do not believe:

rayiṁ gṛṇatsu dhāraya 8.13.2
rayiṁ gṛṇatsu didhṛtam 5.86.2.

More likely the latter type originated in curtailed types such as are treated below, p. 541. Or why should Vedic poets choose to say in a way that seems to us metrically imperfect,

yad adya sūra udite 7.66.4; 8.27.21,

considering that they could say about the same thing in the metrically perfect pāda,

yad adya sūrya udyati 8.27.19?

It seems very natural to remember that there is also the type prati vāṁ sūra udite vidhema under 7.63.5, which is perfect. There are other sporadic cases of imperfect cadences varying with sound cadences, but that class of imperfection is so common as to become almost nugatory; e.g.:

pūrvīr iṣo bṛhatīr āreaghāḥ 6.1.12
pūrvīr iṣo bṛhatīr jīradāno 9.87.9

vayaṁ te ta indra ye ca naraḥ 5.33.5
vayaṁ te ta indra ye ca deva 7.30.4.

Finally there are the four cases discussed below on p. 539; and the considerable class collected on p. 541, in which a long pāda is evidently shortened secondarily. In the last-mentioned class the process almost represents a type which may have in the end obtained a certain quasi-doggerel productivity.

Analytic grouping of the metrical variations.—The metrical variations of repeated passages may be presented in two general groups or classes. The first, **Class A**, includes variations as between the several types of long lines. By long lines are meant the trimeter lines: either catalectic, that is, of eleven syllables or triṣṭubh; or else acatalectic, that is, of twelve syllables or jagatī; or else catalectic and syncopated, that is, of ten syllables or dvipadā virāj.—The second, **Class B**, includes variations as between short lines and long lines. By short lines are meant dimeter lines, that is, lines of eight syllables. These are expanded into trimeters, either by appending three or four syllables at the

[1] See Grassmann's Lexicon, under dhṛ.

end; or by prefixing four syllables at the beginning; or else by inserting four syllables in the middle at the place of the future caesura.—For convenience, a conspectus of the subdivisions of the two groups or classes is here given:

Class A: Interchange between various types of long (trimeter) lines.

A 1. Interchange between triṣṭubh and jagatī lines without change of meaning.
A 2. Interchange between the same with slight change of words and meaning.
A 3. Interchange between triṣṭubh and jagatī with grammatical change.
A 4. Interchange between triṣṭubh and jagatī with change of meaning.
A 5. Interchange between triṣṭubh and jagatī as suggesting relative age.
A 6. Interchange between triṣṭubh and dvipadā virāj.

Class B: Interchange between short (dimeter) and long (trimeter) lines.

B 1. On 'false' jagatī or triṣṭubh.
B 2. Pādas of the Vimada-hymns which occur also without the refrain dipody.
B 3. Other refrain pādas which occur also without the refrain dipody.
B 4. Pādas with dipody appendage which is not refrain.
B 5. Expansion in general of an octosyllabic pāda into a triṣṭubh or jagatī.
B 6. Expansion of an octosyllabic pāda into a jagatī.
B 7. The same process with incidental changes.
B 8. Expansion of an octosyllabic pāda into a triṣṭubh.
B 9. Faulty verses of eight syllables interchanging with regular triṣṭubh-jagatī.
B 10. Cases where four syllables appear to be prefixed to an octosyllabic pāda.
B 11. Cases where the expansion is by insertion.

CLASS A. VARIATIONS AS BETWEEN SEVERAL TYPES OF LONG LINES

A 1. Interchange between triṣṭubh and jagatī lines without change of meaning

The following 12 pairs or groups of pādas are repeated exactly, or almost exactly, except that the last word is varied in such a manner as to present a triṣṭubh in one case, a jagatī in the other: the grammatical or lexical variation of the last word does not of itself affect the sense of the passages:

ny ūhathuḥ purumitrasya yoṣām 1.117.20
ny ūhathuḥ purumitrasya yoṣaṇām 10.39.7

ava tmanā dhṛṣatā çambaraṁ bhinat 1.54.4
ava tmanā bṛhataḥ çambaraṁ bhet 7.18.20

ṛtasya panthām anv eti sādhu 1.124.3 ; 5.80.4
ṛtasya panthām anv emi sādhuyā 10.66.13

sa jāyamānaḥ parame vyomani 1.143.2 ; 6.8.2
sa jāyamānaḥ parame vyoman 7.5.9[1]

rathā açvāsa uṣaso vyuṣṭāu 4.14.4
rathā açvāsa uṣaso vyuṣṭiṣu 4.45.2.

naras tokasya tanayasya sātāu 4.24.3
naras tokasya tanayasya sātiṣu 7.82.9

asmabhyaṁ çarma bahulaṁ vi yantana 5.55.9
asmabhyaṁ çarma bahulaṁ vi yanta 6.51.5

adhi stotrasya sakhyasya gātana 5.55.9
adhi stotrasya sakhyasya gāta 10.78.8

asmabhyam indra varivaḥ sugaṁ kṛdhi 1.102.4
asmabhyam indra varivaḥ sugaṁ kaḥ 6.44.18

somaḥ punānaḥ kalaçeṣu sīdati 9.68.9 ; 86.9
somaḥ punānaḥ kalaçeṣu sattā 9.96.23

vṛṣā pavitre adhi sāno avyaye 9.86.3
vṛṣā pavitre adhi sāno avye 9.97.40

ādityāir no aditiḥ çarma yaṅsat 1.107.2 ; 4.54.6
ādityāir no aditiḥ çarma yachatu 10.66.3

A 2. Interchange between triṣṭubh and jagatī with slight change of words and meaning

In 20 other cases the variation still involves in the main the purely formal interchange of triṣṭubh and jagatī line, but it is accompanied by a slight shift in the lexical or grammatical value of a word or two, mostly the last word: the total sense of the two pādas is still essentially the same ; the result is a pair of practically equivalent pādas, one a triṣṭubh, the other a jagatī; they could be used interchangeably except for the difference in the metre. The boundary line between this and the preceding class is uncertain:

vaha vāyo niyuto yāhy asmayuḥ 1.135.2
vaha vāyo niyuto yāhy achā 7.90.1

yena vaṅsāma pṛtanāsu çatrūn 6.19.8
yena vaṅsāma pṛtanāsu çardhataḥ 8.60.2

sahasriṇībhir upa yāhi vītaye 1.135.4
sahasriṇībhir upa yāhi yajñam 7.92.5

ekaṁ vicakra camasaṁ caturdhā 4.35.2
ekaṁ vi cakra camasaṁ caturvayam 4.36.4

vi yo mame rajasī sukratūyayā 1.160.4
vi yo rajāṅsy amimīta sukratuḥ 6.7.7

[1] Similarly, but without reason, MS. 4.14.12[b] : 234.5 reads in a jagatī stanza : satyadharmāṇā parame vyoman, where RV. 5.63.1 has vyomani. Or, AB. 8.8.11[b] ; AÇ. 3.9.4[b] read : mā saṁsṛkṣāthāṁ parame vyomani, thus matching the preceding pāda ; the remaining texts (see Vedic Concordance) have vyoman. Similarly AV. 8.3.17[d] modernizes, in the teeth of the metre of the stanza, marman of RV. 10.87.17[d] to marmaṇi.

{ rayiṁ dhattaṁ vasumantaṁ purukṣum 7.84.4
rayiṁ dhattha vasumantaṁ purukṣum 4.34.10
rayiṁ dhattho vasumantam purukṣum 6.68.6
rayiṁ dhattaṁ vasumantaṁ çatagvinam 1.159.5
Cf. rayiṁ dhattaṁ çatagvinam 4.49.4

agnir devānām abhavat purohitaḥ 3.2.8
agnir devānām abhavat purogāḥ 10.110.11
Cf. agnir devo devānām abhavat purohitaḥ 10.150.4 (see above, p. 527)

pibā sutasyāndhaso abhi prayaḥ[1] 5.51.5
pibā sutasyāndhaso madāya 7.90.1

dadhāti ratnaṁ vidhate yaviṣṭhaḥ 4.12.3
dadhāti ratnaṁ vidhate suvīriam[2] 7.16.12

nāsya vartā na tarutā nv asti 6.66.8
nāsya vartā na tarutā mahādhane 1.40.8

dūtaṁ kṛṇvānā ayajanta havyāiḥ 5.3.8
dūtaṁ kṛṇvānā ayajanta mānuṣāḥ 10.122.7

tiras tamo dadṛça ūrmyāsv ā 6.48.6
tiras tamo dadṛçe rāmyāṇām 7.9.2

havyavāḷ agnir ajaraḥ pitā naḥ 5.4.2
havyavāḷ agnir ajaraç canohitaḥ 3.2.2

ajasreṇa çociṣā çoçucac chuce 6.48.3
ajasreṇa çociṣā çoçucānaḥ 7.5.4

damūnasaṁ gṛhapatim amūram 4.11.5
damūnasaṁ gṛhapatiṁ vareṇiam 5.8.1

urvīṁ gavyūtim abhayaṁ kṛdhī naḥ 7.74.4
urvīṁ gavyūtim abhayaṁ ca nas kṛdhi 9.78.5

ud vāṁ pṛkṣāso madhumanto asthuḥ 7.60.4
ud vāṁ pṛkṣāso madhumanta īrate 4.45.2

viço yena gachatho devayantīḥ 7.69.2
viço yena gachatho yajvarīr narā 10.41.2

svadasvendrāya pavamāna pītaye 9.74.9
svadasvendrāya pavamāna indo 9.97.44

yan mā somāsa ukthino amandiṣuḥ 10.48.4
yan mā somāso mamadan yad ukthā 4.42.6
Cf. also under 1.89.7[d]

A 3. Interchange between triṣṭubh and jagatī with grammatical change

Next, there are a half-dozen cases of interchange between triṣṭubh and jagatī lines which depend upon simple differences of construction. It is every time really the same pāda varied according to the grammatical exigencies of number, person, gender, or voice:

yat sīm āgaç cakṛmā tat su mṛḷata 1.179.5
yat sīm āgaç cakṛmā tat su mṛḷa 7.93.7

[1] The last two words are refrain in the ṭṛca 5.51.5–7, and frequently form cadence. Structurally this pāda belongs to the class treated below, p. 536.

[2] Both stanzas are addressed to Agni.

jyotir viçvasmāi bhuvanāya kṛṇvatī 1.92.4
jyotir viçvasmāi bhuvanāya kṛṇvan 4.14.2

anārambhaṇe tamasi praviddham 1.182.6
anārambhaṇe tamasi pra vidhyatam 7.104.3

yat sunvate yajamānāya çikṣathaḥ 8.59(Vāl. 11).1
yat sunvate yajamanāya çikṣam 10.27.1

vṛṣeva yūthā pari koçam arṣasi 9.76.5
vṛṣeva yūthā pari koçam arṣan 9.96.20

rathaṁ na dhīraḥ svapā atakṣam 5.2.11; 29.15
rathaṁ na dhīraḥ svapā atakṣiṣuḥ 1.130.6

A 4. Interchange between triṣṭubh and jagatī with change of meaning

The preceding classes shade off imperceptibly to a longer group of pairs of jagatī and triṣṭubh pādas which contain real differences of meaning, mostly lexical variations, or additions. Here, as in the preceding rubrics, the differences crop out mostly at the end of the lines. That, I am sure, is not altogether due to our imperfect control of pairs differentiated in other parts of the pāda[1]; it represents a real habit of composition. Here, as in the preceding rubrics, too, the pādas are truly imitative. If we but knew how, we might find out in almost all, if not all cases, the original pāda. But the imitations cover up their own spuriousness; the metrical habits of the later poet are the same as those of the earlier, so that the metre alone rarely determines priority. The class contains 22 cases, not all of which are separated by a hard and fast line from the cases previously enumerated:

mandantu tvā mandino vāyav indavaḥ 1.134.2
mandantu tuā mandinaḥ sutāsaḥ 1.134.2

ubhe yathā no ahanī nipātaḥ 4.55.3
ubhe yathā no ahanī sacābhuvā 10.76.1

tiraç cid aryaḥ savanā purūṇi 4.29.1
tiraç cid aryaḥ savanā vaso gahi 8.66.12

tvaṣṭā devebhir janibhiḥ sajoṣāḥ 6.50.13
tvaṣṭā devebhir janibhiḥ pita vacaḥ 10.64.10

viçāṁ kaviṁ viçpatiṁ mānuṣīr iṣaḥ 3.2.10
viçāṁ kaviṁ viçpatiṁ mānuṣīṇāṁ 5.4.3
viçāṁ kaviṁ viçpatiṁ (a;vaṛīnām 6.1.8

purū sahasrā ni çiçāmi sākam 10.28.6
purū sahasrā ni çiçāmi dāçuṣe 10.48.4

ud u ṣya devaḥ savitā damūnāḥ 6.71.4
ud u ṣya devaḥ savitā yayāma 7.38.1
ud u ṣya devaḥ savitā savāya 2.38.1
ud u ṣya devaḥ savitā hiraṇyayā 6.71.1

imaṁ naro marutaḥ saçcatā vṛdham 3.16.2
imaṁ naro marutaḥ saçcatānu 7.18.25

[1] See p. 2.

ratham̐ ye cakruḥ suvṛtam̐ nareṣṭhām 4.33.8
ratham̐ ye cakruḥ suvṛtam̐ sucetasaḥ 4.36.2

ṛtasya pathā namasā haviṣmatā 1.128.2
ṛtasya pathā namasā miyedhaḥ 10.70.2
ṛtasya pathā namasā vivāset 10.31.2

anaçvo jāto anabhīçur arvā 1.152.5
anaçvo jāto anabhīçur ukthiaḥ 4.36.1

pra dyāvā yajñāiḥ pṛthivī ṛtāvṛdhā 1.159.1
pra dyāvā yajñāiḥ pṛthivī namobhiḥ 7.53.1

dāivyā hotārā prathamā purohitā 10.66.13
dāivyā hotārā prathamā viduṣṭarā 2.3.7
dāivyā hotārā prathamā ny ṛñje 3.4.7 = 3.7.8
dāivyā hotārā prathamā suvācā 10.110.7

tasmā etam̐ bharata tadvaçāya 2.14.2
tasmā etam̐ bharata tadvaço dadiḥ 2.37.1

viṣṇor eṣasya prabhṛthe havāmahe 2.34.11
viṣṇor eṣasya prabhṛthe havirbhiḥ 7.40.5

tubhyam̐ suto maghavan tubhyam ābhṛtaḥ 2.36.5
tubhyam̐ suto maghavan tubhyam̐ pakvaḥ 10.116.7

rāyas poṣam̐ yajamāneṣu dhāraya 10.122.8
rāyas poṣam̐ yajamānāya dhehi 10.17.9
rāyas poṣam̐ yajamānāya dhattam 8.59(Vāl. 11).7

aryamā mitro varuṇaḥ parijmā 1.79.3; 10.93.4
aryamā mitro varuṇaḥ sarātayaḥ 8.27.17

ud vandanam āirayatam̐ suar dṛçe 1.112.5
ud vandanam āiratam̐ daṅsanābhiḥ 1.118.6

yuvam̐ çvetam̐ pedava indrajūtam 1.118.9
yuvam̐ çvetam̐ pedave açvināçuam 10.39.10

indrā nv agnī avase huvadhyāi 5.45.4
indrā nv agnī avaseha vajriṇā 6.59.3

viçvasya sthātur jagato janitrīḥ 6.50.7
viçvasya sthātur jagataç ca gopāḥ 7.60.2
viçvasya sthātur jagataç ca mantavaḥ 10.63.8

A 5. Interchange between triṣṭubh and jagatī as suggesting relative age

Finally, there are four cases in addition to the mass treated in the preceding paragraphs, in which a good jagatī or triṣṭubh line varies with an almost identical jagatī or triṣṭubh whose structure is more or less irregular or defective. In the first case the conditions are not so intolerable as to warrant the condemnation of the less perfect, shorter form:

sa indrāya pavase matsarintamaḥ 9.76.5
sa indrāya pavase matsaravān 9.97.3

The irregularity in the cadence of the triṣṭubh form is of the sort noted by

Oldenberg, Prol., p. 63 ff. Arnold, Vedic Metre, pp. 127, 317, not plausibly, corrects to matsarāvān. The second case is, perhaps, more critical:

saṁ yo vanā yuvate bhasmanā datā 10.115.2
saṁ yo vanā yuvate çucidan 7.4.2

I confess that, if the shorter and less perfect form occurred in the tenth book and the longer in the seventh, I should be disposed to condemn the short form. But it occurs in an otherwise very sound Vasiṣṭha hymn; therefore I prefer to think that it was read saṁ yo vanāā || yuvate çucidan, showing the not too unfrequently anomalous quantities of the cadence. I am certain that Arnold's restoration, çucidan to çucidantaḥ (Vedic Metre, pp. 101, 308), is aside the mark.

The third case is:

kṛṣṇaṁ ta ema ruçadūrme ajara 1.58.4
kṛṣṇaṁ ta ema ruçataḥ puro bhāḥ 4.7.9

Here the final syllable of ruçadūrme is probably short,[1] making the cadence ∪ ∪ ∪ ∪. Such cases are not so rare (Oldenberg, Prol., p. 64) as to establish 4.7.9 in a position of certain priority. Note, however, the unusual accent of rúçadūrme, and see under 1.58.4[d].

The fourth case is:

agniṁ hotāram īḷate vasudhitim 1.128.8
agniṁ hotāram īḷate namobhiḥ 5.1.7

Here also the four short syllables of vasudhitim do not really determine the priority of the rival pāda; see below, p. 542, note 1.

A 6. Interchange between triṣṭubh and dvipadā virāj

In a little class by themselves are three cases of interchange between a triṣṭubh line and a virāj, one pair occurring in the same book (cf. also under 1.68.9, 10[a], and 1.69.7[a]):

çiçuṁ jajñānaṁ haryataṁ mṛjanti 9.96.17
çiçuṁ jajñānaṁ hariṁ mṛjanti 9.109.12

sa hi kṣapāvāṅ abhavad rayīṇām 7.10.5
sa hi kṣapāvāṅ agnī rayīṇām 1.70.5

mathīd yad īṁ vibhṛto mātariçvā 1.71.4
mathīd yad īṁ viṣṭo mātariçvā 1.148.1

The two types are closely related. Oldenberg, Prol., pp. 73, 97, has pointed out that hymns of either metre occasionally lapse into the other related form. There can be no question but what the Virāj is daughter of the Triṣṭubh; it is, therefore, surprising that these cases are so isolated. Since haryata and hari, in the first pair, are both frequent designations of soma—haryayatam and harim both in the same stanza, 9.26.5—the context does not help to determine which is the original version of the pāda. In the second pair the sense rather points to the priority of 7.10.5; see under 1.70.5[a]. In the third pair also the virāj pāda is probably secondary to the triṣṭubh; see above, p. 527.

[1] Cf. the author, American Journal of Philology, iii, pp. 39 ff.

CLASS B. VARIATIONS AS BETWEEN SHORT AND LONG LINES

B 1. On 'false' jagatī or triṣṭubh

The most conspicuous phenomenon in the metrical habits that attend repeated pādas is the following: an eight-syllable line of regular construction appears to be extended to the long metre types of twelve. more rarely of eleven syllables, by the addition at the end of four, or, more rarely, three syllables. The increased lines then belong to a type which may be described as an anuṣṭubh-gāyatrī pāda, upon which follows a final four-syllable, or more rarely a three-syllable pāda. Or, perhaps better, an octosyllabic pāda is increased by an iambic dipody acatalectic or catalectic. These types may be designated as 'false' jagatī or triṣṭubh. A good many of these cases belong to the class of octosyllabic pādas combined with 'four-syllable pādas', described by Oldenberg, Prol., p. 111 ff. To a considerable extent the additional dipody appears as a refrain in an entire hymn, or part of a hymn; it is pretty safe to assume that the authors actually employed previously existing pādas whenever the pāda preceding the refrain recurs in another hymn without the refrain. The phenomenon is not so frequent as to bring with it the certainty that the dipody refrain hymns, as a class, are of late composition. But it is hard to avoid the conclusion, in each particular case, that the short, non-composite line preceded the longer line, even if we grant that the reverse process is possible, or at least imaginable. In one case at least the agglutination of the long pāda takes place, as it were, before our eyes:

çuciḥ pāvaka ucyate 9.24.7
çuciḥ pāvako adbhutaḥ 1.142.3; 9.24.6.

From the matter contained in these two a Kaṇvid poet (Nārada Kāṇva) has patched together a 'false' jagatī, stylistically awkward, and addressed very strainedly to the wrong person:

çuciḥ pāvaka ucyate so adbhutaḥ 8.13.19.

See under 1.142.3[a].

It is interesting to observe that pādas consisting of 8+4 syllables continue to be made at a later time. AV. 6.2.3[c], vírapçin ví mṛ́dho jahi raksasvínīḥ, is such a pāda, making with two octosyllabic pādas a and b an uṣṇih stanza (Anukramaṇī, paroṣṇih). The two first pādas = RV. 7.32.8[ab]; pāda c is the Atharvan's own composition. The two first stanzas of the AV. are in the same metre, pāda 2[b] being almost = RV. 7.32.6[d]. Since the AV. hymn is in all probability an expansion of RV. motives its composite uṣṇih pādas, 1[c]–3[c], all three original, are the product of a later poet who continues deftly a method established for him at an earlier time.

B 2. Pādas of the Vimada hymns which occur also without the refrain dipody

The hymns of the Vimadas, 10.21; 24.1–3; and 25, in so-called āstārapaṅkti metre, have the refrains vi vo made and vivakṣase. The following seven pādas of these hymns, all of them pretty nearly formulas, occur also minus the refrain:

mā no duḥçaṅsa īçata 1.23.9; 9.94.7
mā no duḥçaṅsa īçatā vivakṣase 10.25.7

asme rayiṁ ni dhāraya 1.30.22
asme rayiṁ ni dhāraya vi vo made 10.24.1

viçvā adhi çriyo dadhe 2.8.5
viçvā adhi çriyo 'dhita 10.127.1
viçvā adhi çriyo dhiṣe vivakṣase 10.21.3

çīraṁ pāvakaçociṣam 3.9.8; 8.43.31; 102.11
çīraṁ pāvakaçociṣam vivakṣase 10.21.1

çreṣṭhaṁ no dhehi vāryam 3.21.2
çreṣṭhaṁ no dhehi vāryaṁ vivakṣase 10.24.2

raṇan gāvo na yavase[1] 5.33.16
raṇan gāvo na yavase vivakṣase 10.25.1

vrajaṁ gomantam açvinam 10.62.7
vrajaṁ gomantam açvinaṁ vivakṣase 10.25.5

B 3. Other refrain pādas which occur also without the refrain dipody

The following are the remaining pādas, with refrain, seven in number, which occur also minus the refrain:

īçāno apratiṣkuta indro aṅga 1.84.7
īçāno apratiṣkutaḥ 1.7.8

indro aṅga, though simple prose, is refrain in the tṛca 1.84.7–9. See under 1.7.8

upa srakveṣu bapsato ni ṣu svapa 7.55.2
upa srakveṣu bapsataḥ 8.72.15

ni ṣu svapa is refrain in the tṛca 7.55.2–4

indra viçvābhir ūtibhir vavakṣitha 8.12.5
indra viçvābhir ūtibhiḥ 8.37.1–6; 61.5; 10.134.3
indro viçvābhir ūtibhiḥ 8.32.12

vavakṣitha is refrain in the tṛca 8.12.4–6

purupraçastam ūtaye ṛtasya yaṭ 8.12.14
purupraçastam ūtaye 8.71.10

ṛtasya yaṭ is refrain in the tṛca 8.12.13–15

vṛṣā tvaṁ çatakrato vṛṣā havaḥ 8.13.31
vṛṣā tvaṁ çatakrato 8.33.11

vṛṣā havaḥ is refrain in the tṛca 8.33.31–33

pibā somaṁ madāya kam 8.95.3
pibā somaṁ madāya kaṁ çatakrato 8.36.1–6. Cf. 8.93.27^{b}–29^{b}

[1] Observe the irregular final cadence; cf. Oldenberg, Prol., p. 11. This is obviated, accidentally perhaps, in the long pāda.

pibā sutasyāndhaso abhi prayaḥ 5.51.5
pibā sutasyāndhaso madāya 7.90.1

abhi prayaḥ is refrain in the tṛca 5.51.5-7, deducting which, there is left the short pāda pibā sutasyāndhasaḥ which is at the base of the triṣṭubh.[1]

B 4. Pādas with dipody appendage which is not refrain

In a number of hymns or series of stanzas an iambic dipody is added regularly and intentionally to an octosyllabic pāda, though the dipody is different every time, that it to say, is not repeated as a refrain; note especially 8.13 (five occurrences). In the following cases the same octosyllabic pāda occurs elsewhere without the dipody appendage:

vayā ivānu rohate juṣanta yat 8.13.6
vayā ivānu rohate 2.5.4

juṣanta yat recurs as dipody appendage in 9.102.5.

gantārā dāçuṣo gṛhaṁ namasvinaḥ 8.13.10
gantārā dāçuṣo gṛham 8.5.5; 22.8

namasvinaḥ is frequent cadence: 1.36.7; 7.14.1; 8.64.17; 10.48.6.

tantuṁ tanuṣva pūrvyaṁ yathā vide 8.13.14
tantuṁ tanuṣva pūrvyam 1.142.1

yathā vide recurs as conscious dipody appendage in 8.13.19; 9.106.2, and is otherwise a favourite formula, invariably at the end of a pāda: 1.127.4; 132.2; 156.3; 8.49(Vāl. 1).1; 69.4; 9.86.32.

çuciḥ pāvaka ucyate so adbhutaḥ 8.13.19
{ çuciḥ pāvaka ucyate 9.24.7
{ çuciḥ pāvako adbhutaḥ 1.142.3; 9.24.6

See above, p. 535.

dhukṣasva pipyuṣīm iṣam avā ca naḥ 8.13.25
{ dhukṣasva pipyuṣīm iṣam 8.54(Vāl. 6).7; 9.61.15
{ dhukṣanta pipyuṣīm iṣam 8.7.3

The cadence avā ca naḥ does not occur elsewhere in the RV.

gopā ṛtasya dīdihi sve dame 3.10.2
gopā ṛtasya dīdihi 10.118.7

sve dame is frequent cadence: 1.1.8; 94.14; 2.2.11; 5.48.3.

havyavāham amartyaṁ sahovṛdham 3.10.9
havyāham amartyam 4.8.1; 8.102.17

sahovṛdham as cadence in 1.36.2.

aṁhoç cid urucakrayo 'nehasaḥ 8.18.5
aṁhoç cid urucakrayaḥ 5.67.4

anehasaḥ as cadence in 8.45.11.

çarma yachantu sapratho yad īmahe 8.18.3
çarma yachantu saprathaḥ 10.126.7

The shorter pāda is followed in 10.126.7 by ādityāso yad īmahe ati dviṣaḥ. The words ati dviṣaḥ are refrain in 10.126.1-7. The dipody yad īmahe is cadence in 1.136.4; 8.45.14.

dyumantaṁ çuṣmam ā bharā suarvidam 9.106.4
dyumantaṁ çuṣmam ā bhara 9.29.6

Cf. 9.84.5[b].

[1] Cf. above, p. 531.

B 5. Expansion in general of an octosyllabic pāda into a triṣṭubh or jagatī

A very large number of repeated pādas throughout the Rig-Veda present in a scattering way the same phenomenon: an eight-syllable pāda recurs with an appended iambic dipody acatalectic or catalectic. That is to say, looking at the matter from a purely external point of view, the eight-syllable pāda is increased by the addition of the proper kind of four or three syllables into a jagatī or triṣṭubh line. Antecedently the opposite genesis is also possible: a jagatī or triṣṭubh line, if it happens that its first eight syllables make a good anuṣṭubh or gāyatrī line, may be turned into such a line by dropping its last four or three syllables.[1] This group naturally lends itself to a double treatment, according as an octosyllabic line is parallelled by a jagatī or by a triṣṭubh.

B 6. Expansion of an octosyllabic pāda into a jagatī

An octosyllabic line is parallelled by a jagatī in the following cases:

çrutkarṇaṁ saprathastamam 1.45.7
çrutkarṇaṁ saprathastamaṁ tuā girā 10.140.6
tuā girā does not occur elsewhere in cadence.

indraḥ somasya pītaye 8.12.12
indraḥ somasya pītaye vṛṣāyate 1.55.2
vṛṣāyate is cadence in 9.108.2; 10.94.9.

dasrā hiraṇyavartanī 1.92.18; 5.75.2; 8.5.11; 8.1
dasrā hiraṇyavartanī çubhas patī 8.87.5
çubhas patī is frequent as cadence, e.g. 1.3.1; 34.6; 47.5.

devaṁ martāsa ūtaye 3.9.1; 5.22.3; 8.11.6
devaṁ martāsa ūtaye havāmahe 1.144.5
havāmahe is very frequent as cadence; e.g. 1.16.4[c].

indraṁ jāitrāya harṣayan 9.111.3
indraṁ jāitrāya harṣayā çacīpatim 8.15.13
Cases of çacīpati are frequent in cadence; so especially çacīpate as refrain dipody in 8.37.

rathe koçe hiraṇyaye 8.20.8
rathe koçe hiraṇyaye vṛṣaṇvasū 8.22.9
vṛṣaṇvasū is cadence in 17 out of 18 of its occurrences: see Grassmann's Lexicon, s.v.

samudrasyādhi viṣṭapi 8.97.5; 9.12.6
samudrasyādhi viṣṭapaḥ 8.34.13
samudrasyādhi viṣṭapi manīṣiṇaḥ 9.107.14
manīṣiṇaḥ is cadence in all of its occurrences: 1.164.45; 2.21.5; 3.10.1; 5.57.2; 8.5.16; 43.19; 44.19; 9.68.6; 72.2, 6; 79.4; 85.3; 99.5; 10.64.15.

indrasya hārdy āviçan 9.60.3
indrasya hārdy āviçan manīṣibhiḥ 9.86.19
manīṣibhiḥ is cadence, with a single exception (9.86.20, where it begins a pāda, immediately after closing with the same word in stanza 19); see 1.34.1; 52.3; 9.64.13; 76.2; 107.11.

[1] See below, p. 541.

agniṁ hotāram īḷate 6.14.2
agniṁ hotāram īḷate vasudhitim [1] 1.128.8
agniṁ hotāram īḷate namobhiḥ 5.1.7
namobhiḥ is frequent as cadence; e.g. 7.53.1.

vṛṣā hy ugra çṛṇviṣe 8.6.14
vṛṣā hy ugra çṛṇviṣe parāvati 8.33.10
parāvati is frequent cadence: 1.47.7; 53.7; 112.13; 119.8; 134.4; 5.73.1; 8.8.14; 12.17; 13.15; 33.10; 45.25; 50(Vāl.2).7; 93.6; 97.4; 9.44.2; 65.22.

divo viṣṭambha uttamaḥ 9.108.16
divo viṣṭambha upamo [2] vicakṣaṇaḥ 9.86.35
vicakṣaṇaḥ occurs regularly at the end of eight- or twelve-syllable pādas, e.g. 1.101.7[a].

B 7. The same process with incidental changes

In four cases the short pāda is modified verbally, or by a different metrical appraisal of its eight syllables, so as to make it possible for five rather than four syllables to appear added at the end. A decision as to the priority of one or the other of the repeated pādas is not possible. But the considerable complexity of the relations of each pair makes it tolerably certain that we are dealing not with general resemblance, but with real imitative production:

çataṁ pūrbhir yaviṣṭhia 7.16.10
çataṁ pūrbhir yaviṣṭha pāhy aṁhasaḥ 6.48.8
pāhy aṁhasas is frequent cadence: 1.91.5; 6.16.30, 31; 7.15.15; 9.56.4.

gāḥ kṛṇvāno na nirṇijam 9.14.5; 9.107.26
gāḥ kṛṇvāno nirṇijaṁ haryataḥ kaviḥ 9.86.26

nābhā pṛthiviā adhi 3.29.4
nābhā pṛthivyā adhi sānuṣu triṣu 2.3.7

yad vā pañca kṣitīnaām 5.35.2
yad vā pañca kṣitīnāṁ dyumnam ā bhara 6.46.7

In a case or two the parallelism fades out into more or less general resemblance which does not, however, exclude the possibility or even the probability of imitative workmanship:

açatrur indra jajñiṣe 1.133.2
açatrur indra januṣā sanād asi 1.102.8
anāpir indra januṣā sanād asi 8.21.13
sanād asi is cadence also in 7.32.24.

na tvāvāṅ indra kaç cana 1.81.5
na tvāvāṅ anyo divyo na pārthivaḥ 7.32.23

tubhyāyam adribhiḥ sutaḥ 8.82.5
tubhyāyaṁ somaḥ paripūto adribhiḥ 1.135.2

[1] Arnold, Vedic Metre, p. 124, would read vasūdhitim. I am not inclined to think that he is right; see under 1.1.2[c].

[2] Subtly and interestingly upamo takes here the place of uttamo, so as to yield an anapaest where the anapaest is the rule; see Oldenberg, Prol., p. 56.

B 8. Expansion of an octosyllabic pāda into a triṣṭubh

In this group octosyllabic pādas vary with triṣṭubh pādas. The important difference between this and the preceding class is, that this parallelism is not supported by any prevalent metrical type, because, in general, pādas with odd and even syllables do not mix in the same stanza (excepting, rarely and anomalously, triṣṭubh and jagatī); see Oldenberg, Prol., p. 117 ff. Nevertheless, here, as in the preceding class, the presumption is antecedently, and on the whole, in favour of the longer pāda's secondary origin. The number of cases here is rather larger than in the corresponding jagatī class (B 6). Note here the first two interesting double examples, involving whole distichs:

pāhi no agne rakṣasaḥ pāhi dhūrter arāvṇaḥ 1.36.15
pāhi no agne rakṣaso ajuṣṭāt pāhi dhūrter araruṣo aghāyoḥ 7.1.13

ā no mitrāvaruṇā ghṛtāir gavyūtim ukṣatam 3.62.16
ā no mitrāvaruṇā havyajuṣṭiṁ ghṛtāir gavyūtim ukṣatam iḷābhiḥ 7.65.4
Cf. ghṛtāir gavyūtim ukṣatam 8.5.6.

vidyāma sumatīnām 1.4.3
vidyāma sumatīnāṁ navānām 10.89.17
Cf. 8.5.37[b].

uru kṣayāya cakrire 1.36.8
uru kṣayāya cakrire sudhātu 7.60.11

satrāsāhaṁ vareṇyam 1.79.8
satrāsāhaṁ vareṇyaṁ sahodām 3.34.8
Cf. 6.17.13[b].

agniṁ hotāram īḷate 6.14.2
agniṁ hotāram īḷate namobhiḥ 5.1.7
agniṁ hotāram īḷate vasudhitim 1.128.8[1]

na yat paro nāntaraḥ 2.41.8
na yat paro nāntaras tuturyāt 6.63.2

mahān mahībhir ūtibhiḥ 4.32.1
mahān mahībhir ūtibhiḥ saraṇyan 3.1.19 = 3.31.18

divodāsāya sunvate 6.16.5
divodāsāya sunvate sutakre 6.31.4

asvāpayad dabhītaye 4.30.21
asvāpayad dabhītaye suhantu 7.19.4
Cf. suhantu at the end of 7.30.2[d].

vṛṇīmahe sakhyāya 9.66.18
vṛṇīmahe sakhyāya priyāya 4.41.7

svāyudhāsa iṣmiṇaḥ 5.87.5
svāyudhāsa iṣmiṇaḥ suniṣkāḥ 7.56.11
Cf. 4.37.4[b].

kim aṅga radhracodanaḥ 8.80.3
kim aṅga radhracodanaṁ tvāhuḥ 6.44.10

somaṁ vīrāya çipriṇe 8.32.24
somaṁ vīrāya çipriṇe pibadhyāi 6.44.14

[1] See above, p. 539 top.

imaṁ no agne adhvaram 6.52.12
{ imaṁ no agne adhvaraṁ juṣasva 7.42.5
{ asmākam agne adhvaraṁ juṣasva 5.4.8

uta syā naḥ sarasvatī 6.61.7
uta syā naḥ sarasvatī juṣāṇā 7.95.4

{ ā no viçvābhir ūtibhiḥ 8.8.1
{ ā vāṁ viçvābhir ūtibhiḥ 8.8.18 ; 7.3
ā no viçvābhir ūtibhiḥ sajoṣāḥ 7.24.4
sajoṣāḥ is very frequent cadence; e.g. 4.5.1 ; 5 41.2 ; 6.3.1 ; 8.48.15.

mā no mardhiṣṭam ā gatam 7.74.3
mā no mardhiṣṭam ā gataṁ çivena 7.73.4

vi yas tastambha rodasī 9.101.15
vi yas tastambha rodasī cid urvī 7.86.1
rodasī cid urvī is a standing formula : 3.6.10 ; 56.7 ; 6.67.5 ; 7.57.1, &c.

mahaḥ sa rāya eṣate 10.93.6
mahaḥ sa rāya eṣate patir dan 1.149.1
patir dan and patī dan are cadences in 1.120.6 ; 153.4 ; 10.99.6 ; 105.2.
Cf. also under 9.97.5[b].

In two cases the eight-syllable pāda is shortened by a slight verbal change into seven syllables, so that four syllables appear to be added to form the triṣṭubh :

saṁ vo madāso agmata 1.20.5
saṁ vo madā agmata saṁ puraṁdhiḥ 4.34.2

abhy arṣanti suṣṭutim 9.62.3
abhy arṣata suṣṭutiṁ gavyam ājim 4.58.10
Read abhi arṣ° in 9.62.3.

B 9. Faulty verses of eight syllables interchanging with regular triṣṭubh or jagatī

Of greater critical importance is the following class. A long metre pāda (usually triṣṭubh) is parallelled by a short metre octosyllabic pāda in such a way that the short metre pāda is metrically imperfect in its last four syllables, which normally ought to be an iambic dipody (⏑ – ⏑ ⏓). The cadence of the eight-syllable pāda is usually ⏑ ⏑ ⏑ ⏓, occasionally also other feet, whereas the long pāda ends, as it should, in the iambic dipody catalectic or acatalectic.[1] In more than one case of this class the sense of the short line is also defective, so as to leave no doubt whatsoever that the short pāda is the stunted product of an after-poet. The classical example of this class is :

vṛtraṁ jaghanvāṅ asṛjad vi sindhūn 4.18.7 ; 19.8
vṛtraṁ jaghanvāṅ asṛjat 1.80.10.

In the second pāda there is no expressed object, the very fact that all readers of the Veda would agree in supplying sindhūn, or something like, shows that the descent of the pāda is as described ; see under 1.80.10. The number of pādas

[1] Cf. Oldenberg, Prol., p. 8, and the table of exceptional forms on p. 11.

which show these conditions, suggesting the secondary origin of the short (abbreviated) form, is fairly large :

ṛtena mitrāvaruṇā sacethe 1.152.1
ṛtena mitrāvaruṇā 1.2.8

In 1.2.8[b] the text continues with enclitic ṛtāvṛdhāv at the beginning of the pāda, showing that the latter word is blended rhythmically with the first pāda ; see under 1.2.8[a].

upa brahmāṇi harivo haribhyam 10.104.6
upa brahmāṇi harivaḥ 1.3.6

It is tempting, but not exigent, to assume the descent of 1.3.6 from 10.104.6 ; see under 1.3.6.

draviṇodā draviṇasas turasya 1.96.8
draviṇodā draviṇasaḥ 1.15.7

See under 1.96.8.

sakhe vaso jaritṛbhyo vayo dhāḥ 3.51.6
sakhe vaso jaritṛbhyaḥ 1.30.10; 8.71.9

Both metric form and sense seem to favour the longer pāda ; see under 1.30.10.

yathā no mitro varuṇo jujoṣat 3.4.6
yathā no mitro varuṇaḥ 1.43.3

The pāda 1.43.3[a] is satisfied by anticipating ciketati at the end of pāda b ; thus : yathā no mitro varuṇo (yathā rudraç) ciketati ; see under 1.43.3.

ye cid dhi tvām ṛṣayaḥ pūrva ūtaye (juhūre 'vase mahi) 1.48.14
yac cid dhi vām pura ṛṣayo (juhūre 'vase narā) 8.8.6

If we read in 8.8.6 purarṣayo, with double saṁdhi, both forms are well enough.

ye cid dhi pūrva ṛtasāpa āsan 1.179.2[a]
ye cit pūrva ṛtasāpaḥ 10.154.4

The metre is obviously inferior in 10.154.4.

preṣṭhaṁ vo atithiṁ gṛṇīṣe 1.186.3
preṣṭhaṁ vo atithiṁ (stuṣe mitram iva priyam) 8.84.1

stuṣe added to 8.84.1[a] improves that pāda ; see, however, under 1.186.3.

etā u tyāḥ praty adṛçran purastāt 7.83.3
eta u tye praty adṛçran 1.191.

Clear instance of a stunted pāda ; see under 1.191.5.

anu kṛṣṇe vasudhitī jihāte 3.31.17
anu kṛṣṇe vasudhitī[1] 8.48.3

See under 1.2.8 and 3.31.17.

ā no mitrāvaruṇā havyajuṣṭiṁ (ghṛtāir gavyūtim ukṣatam iḷābhiḥ) 7.65.4
ā no mitrāvaruṇā (ghṛtāir gavyūtim ukṣatam) 3.62.16

See under 3.62.16.

prati vāṁ sūra udite vidhema 7.63.5
prati vāṁ sūra udite sūktāiḥ 7.65.1
prati vaṁ sūra udite[2] 7.66.7

See under 7.63.5.

[1] This example bids us pause before accepting Arnold's suggestion (VM., p. 124) to read vasūdhitī in 8.48.3.

[2] Cf. Oldenberg, Prol., p. 11.

açvāvad gomad yavamat suvīriam 9.69.8
açvāvad gomaḍ yavamat[1] 8.93.3
Clear case of stunted pāda; see under 8.93.3.

avyo vārebhiḥ pavate madintamaḥ 9.108.5
avyo vārebhiḥ pavate 9.101.16
See under 9.101.16.

yo asya pāre rajaso viveṣa 10.27.7
yo asya pāre rajasaḥ 10.187.5
Clear case of stunted pāda; see under 10.27.7.

{ na tam aṅho na duritaṁ kutaç cana 2.23.5
{ na tam aṅho devakṛtaṁ kutaç cana 8.19.6
na tam aṅho na duritam 10.126.1
Clear case of stunted pāda; see under 2.23.5.
Cf. also under 5.1.8; 8.36.7.

B 10. Cases where four syllables appear to be prefixed to an octosyllabic pāda

The preceding classes are concerned in one way or another, with the extension of a dimeter line into trimeter line by the addition of the proper amount of syllables at the end. The same result, regarded in a purely external fashion, is accomplished, on a rather surprising scale of frequency by the opposite process: four syllables appear to be added to the beginning of an octosyllabic pāda, thus turning it into a jagatī.

At times the short pāda is itself a mere phrase which reappears indifferently in the longer pāda. Thus in the following cases:

yajamānāya sunvate 5.20.5, &c.
{ ṛjūyate yajamānāya sunvate 10.100.3
{ suprāvye yajamānāya sunvate 10.125.2
{ viçved aha yajamānāya sunvate 1.92.3
{ bhadrā çaktir yajamānāya sunvate 1.83.3

varuṇa mitrāryaman 8.67.4; 10.126.2
{ tasmā agne varuṇa mitrāryaman 7.59.1
{ vayaṁ te vo varuṇa mitrāryaman 8.19.35

çaçamānāya sunvate 4.31.8
{ ya ādṛtyā çaçamānāya sunvate 8.66.2
{ tuam agne çaçamānāya sunvate 1.141.10

The extent to which such pairs occur in the RV., or in the body of the Vedic mantras as a whole, is revealed fully by the Reverse Concordance.[2] As an instance outside of the RV. I note the following pair:

çataṁ te santv āvṛtaḥ AV. 6.77.3; MÇ. 9.4.1
agne aṅgiraḥ çataṁ te santv āvṛtaḥ VS. 12.8, &c.

[1] Arnold, VM., p. 315: 'The verse may be readily corrected to gomad yavamad açvavat'. The parallel shows how risky is the suggestion.

[2] See JAOS. xxix. 288; and above, p. 9.

Akin to this class are pairs of pādas which differ in their opening dipody and end in identical octosyllabic cadences, as:

aṅho rājan varivaḥ pūrave kaḥ 1.63.7
hantā vṛtraṁ varivaḥ pūrave kaḥ 4.21.16

pra marṣiṣṭhā abhi viduṣ kaviḥ san 1.71.10
ava dyubhir abhi viduṣ kaviḥ san 7.18.2

In the following rather long list the presumption is, very regularly, in favour of the primary origin of the short pāda:

sāsahyāma pṛtanyataḥ 8.40.7
indratvotāḥ sāsahyāma pṛtanyataḥ 1.132.1
indratvotāḥ occurs only once more, also as pāda opening, 8.19.16.

pavamāno vi dhāvati 9 37.3
vyānaçiḥ pavamāno vi dhāvati 9.103.6
vyānaçiḥ occurs twice more, both times as pāda opening, 3.49.3; 9.86.5.

somapṛṣṭhāya vedhase 8.43.11
kīlālape somapṛṣṭhāya vedhase 10.91.14

abhy arṣanti suṣṭutim 9.62.3
pavamānā abhy arṣanti suṣṭutim 9.85.7[1]

agnijihvā ṛtāvṛdhaḥ 1.44.14; 7.66.10
divakṣaso agnijihvā ṛtāvṛdhaḥ 10.65.7

pṛthupājā amartyaḥ 3.27.5
vāiçvānaraḥ pṛthupājā amartyaḥ 3.2.11

açaniṁ yātumadbhyaḥ 7.104.25
nūnaṁ sṛjad açaniṁ yātumadbhyaḥ 7.104.20

vṛṣabhāya kṣitīnām 10.187.1
juhotana vṛṣabhāya kṣitīnām 7.98.1

pavamānaḥ kanikradat 9.3.7
agre vācaḥ pavamānaḥ kanikradat 9.106.10

atithigvāya çambaram 1.130.7
arandhayo 'tithigvāya çambaram 1.51.6

amṛtaṁ jātavedasam 8.74.5
pra-pra vayam amṛtaṁ jātavedasam 6.48.1

suvīryaṁ svaçvyam 8.12.33
sa no agniḥ suvīryaṁ svaçvyam 3.26.3

prati paçyema sūrya 10.158.5
jiog jīvāḥ prati paçyema sūrya 10.37.7

trīṇi padā vi cakrame 1.22.18; 8.12.27
yasmāi viṣṇus trīṇi padā vicakrame 8.52(Vāl.4).3

pavamānāya gāyata 9.65.7
vipaçcite pavamānāya gāyata

vahantu somapītaye 4.46.3; 8.1.24
uṣarbudho vahantu somapītaye 1.92.18

huvema vājasātaye 6.57.1
devaṁ-devaṁ huvema vājasātaye 8.27.13

[1] See above, p. 524.

In the following pair the presumption is rather in favour of the priority of the longer pāda:

maghavadbhyaç ca mahyaṁ ca 9.32.6
chardir yacha maghavadbhyaç ca mahyaṁ ca 6.46.9

Cf. 6.15.3, and see p. 12 note.

Occasionally the same relation is attended by slight changes of verbal form, or of the metrical status of a given syllable (cf. also under 1.127.8d; 7.104.7c; 8.32.22c):

siāma saprathastame 5.65.5
çarman siāma tava saprathastame 1.94.13

ā vājaṁ darṣi sātaye 5.39.3
nṛbhir yato vājam ā darṣi sātaye 9.68.7

indra rāyā parīṇasā 4.31.12; 8.97.6
tvaṁ na indra rāiā parīṇasā 1.129.6

tvaṁ na indra is frequent verse opening; see Concordance.

abhī na ā vavṛtsua 4.31.4
manyo vajrin abhi mām ā vavṛtsva 10.83.6

praty u adarçy āyatī 7.81.1
citreva praty adarçy āyatī 8.101.13

pūrṇāṁ vivaṣṭy āsicam 7.16.11
adhvaryavaḥ sa pūrṇāṁ vaṣṭy āsicam 2.37.1

rayiṁ soma çravāyyam 9.63.23
goarṇasaṁ rayim indra çravāyyam 10.38.2

jyotiṣā bādhate tamaḥ 10.127.2
yena sūrya jyotiṣā bādhase tamaḥ 10.37.4

In one instance a triṣṭubh line varies in a manner quite parallel with an awkward, hypermetric, trochaic dimeter line which is obviously nothing but that very triṣṭubh, minus three syllables at the beginning; the shorter form is palpably secondary:

diva ā pṛthivyā ṛjīṣin 8.79.4
ā no diva ā pṛthivyā ṛjīṣin 7.24.3

B 11. Cases in which the Expansion is by Insertion

The last class of repeated pādas bearing upon metre offers the following external conditions: one of the repeated pādas is octosyllabic, rarely catalectic or heptasyllabic; the other mimics the act of inserting after the fourth or fifth syllable—the future caesura—four syllables, so that the resultant pāda is a jagatī, rarely a triṣṭubh. In the majority of cases, though not in all, the first three of the inserted syllables make an anapaest (⏑ ⏑ –), the ideal cadence after the caesura.[1] In this way both the shorter and the longer pāda usually present

[1] In a case cited above (p. 539), the preference for the anapaestic sequence after the caesura has shown itself in the shape of simple yet effective modulation:

divo viṣṭambha uttamaḥ 9.108.16
divo viṣṭambha upamo vicakṣaṇaḥ 9.86.35

Compare also the obviously intentional change of arāvṇaḥ to araruṣo (above, p. 540) in:

pāhi dhūrter arāvṇaḥ 1.36.5
pāhi dhūrter araruṣo aghāyoḥ 7.1.13

equally good forms. We are led to the general consideration that it is more natural to add than to subtract from a Vedic verse line; that, therefore, there is a general presumption in favour of the originality of the shorter line. In one or two cases the opposite process has taken place demonstrably; this renders impossible a definite decision in other cases, unless additional criteria happen to be available. The number of these cases is quite considerable, amounting to something in the neighbourhood of 40:

indrāya çūṣam arcati (10.133.1, arcata) 1.9.10; 10.133.1
indrāya çūṣaṁ harivantam arcata 10.96.2

mā no duḥçaṅsa īçata 1.23.9; 7.94.7; 10.25.7
mā no duḥçaṅso abhidipsur īçata 2.23.10

abhi prayāṅsi vītaye 6.16.44
abhi prayāṅsi sudhitāni vitaye 1.135.4
Cf. abhi prayāṅsi sudhitāni hi khyaḥ (10.53.2, khyat) 6.15.15; 10.53.2

vipraṁ hotāram adruham 8.44.10
vipraṁ hotāraṁ puruvāram adruham 6.15.7

samīcīnāso asvaran 8.12.32
samīcīnāsa ṛbhavaḥ sam asvaran 8.3.7

rayiṁ dhattaṁ çatagvinam 4.49.4
rayiṁ dhattaṁ vasumantaṁ çatagvinam 1.159.5

mātā mitrasya revataḥ 8.47.9
mātā mitrasya varuṇasya revataḥ 10.36.3

{ çyeno na vaṅsu ṣīdati 9.57.3
{ çyeno na vikṣu sīdati 9.38.4
çyeno na vaṅsu kalaçeṣu sīdasi 9.86.35

{ avyo vāraṁ vi dhāvati 9.28.1; 9.106.10
{ avyo vāraṁ vi dhāvasi 9.16.8
avyo vāraṁ vi pavamāno dhāvati 9.74.9

çyeno na yoniṁ āsadat 9.62.4
çyeno na yoniṁ ghṛtavantam āsadam 9.82.1

pra ṇo naya vasyo acha[1] 8.71.6
{ pra no naya prataraṁ vasyo acha 6.47.7
{ pra taṁ naya prataraṁ vasyo acha 10.45.9

The preceding examples are with anapaest after the caesura in the longer pāda (cf. also under 1.16.5[a]; 35.2[c]; 9.63.28[3]; 107.1[d]). The following show other feet, or introduce slight changes of form or diction in the longer pāda, as compared with the shorter (cf. also under 1.9.8[a]; 54.3[b]; 5.25.8[b]; 26.1[c]; 9.70.9[b]; 10.14.14[d]):

arvāg rathaṁ ni yachatam 8.35.22
arvāg rathaṁ samanasā ni yachatam 1.92.16; 7.74.2

ati viçvaṁ vavakṣitha 1.81.5
atīdaṁ viçvaṁ bhuvanaṁ vavakṣitha 1.102.8

tvam īçiṣe vasūnām 8.71.8
tvam īçiṣe vasupate vasūnām 1.170.5
vasupate vasūnām is cadence also in 3.30.19; 10.47.1.

[1] In this case there is no doubt that 8.71.6 is a secondary reduction of the trimeter type; see under 6.47.7[b].

abhidrohaṁ carāmasi 10.164.4
abhidrohaṁ manuṣīāç carāmasi 7.89.5

uru kramiṣṭa jīvase 8.63.9
uru kramiṣṭorugāyāya jīvase 1.155.4

asmākam indra bhūtu te 6.45.30
asmākaṁ brahmedam indra bhūtu te 8.1.3

ariṣyantaḥ sacemahi 2.8.6
ariṣyanto ni pāyubhiḥ sacemahi 8.25.11

kṛṣṇā tamāṅsi jaṅghanat 9.66.24
kṛṣṇā tamāṅsi tviṣiā jaghāna 10.89.2

indrāgnī rakṣa ubjatam 1.21.5
indrāsomā tapataṁ rakṣa ubjatam 7.104.1

svar vājī siṣāsati 9.7.4
svar yad vājy aruṣaḥ siṣāsati 9.74.1

çiprāḥ çīrṣan hiraṇyayīḥ 8.7.25
çiprāḥ çīrṣasu vitatā hiraṇyayīḥ 5.54.11

ūrdhvān naḥ karta jīvase 1.172.3
kṛdhī na ūrdhvāñ carathāya jīvase 1.36.14

mandra sujāta sukrato 8.74.7
mandra svadhāva ṛtajāta sukrato 1.144.7

Here the short pāda is contained sound for sound in the long: mandra sv[adhāva ṛta]jāta sukrato ; see under 1.144.7.

ariṣṭaḥ sarva edhate 1.41.2, 8.27.16
ariṣṭaḥ sa marto viçva edhate 10.63.13

The short pāda is contained almost sound for sound in the longer: ariṣṭaḥ sa [marto viç]va edhate : see under 1.41.2.

dyumantaṁ çuṣmam uttamam 9.63.29 ; 67.3
dyumantaṁ vājaṁ vṛṣaçuṣmam uttamam 4.36.8

Here, once more, the relation of the pādas may be expressed thus: dyumantaṁ [vājaṁ vṛṣa]çuṣmam uttamam.

In two instances the formal relation of the repeated pādas is such that the longer is a perfect triṣṭubh line, the shorter, three syllables less, a more or less dubious or irregular gāyatrī line :

mitraṁ huve varuṇaṁ pūtadakṣam 7.65.1
mitraṁ huve pūtadakṣam 1.2.7

The same hymn (1.2.7) contains the imperfect pāda, ṛtena mitrāvaruṇā, in relation to the sound, ṛtena mitrāvaruṇā sacethe (1.152.1 ; see under 1.2.7), as well as several other awkward pādas, trochaic and otherwise (2^{ab} and 9^{ac}) ; if metrical indicia are valid at all they show that both stanza 1.2.7 as well as the entire hymn are afterborn. The very same criticism applies to the following closely parallel c ıse (see p. 88 bottom) :

çikṣā çacīvas tava naḥ çacībhiḥ 1.62.12
çikṣā çacīvaḥ çacībhiḥ 8.2.15

CHAPTER III: VERBAL VARIATIONS OF REPEATED PĀDAS: LEXICAL AND GRAMMATICAL

Grouping of verbal variations.—These may conveniently be presented in two groups or classes. The first, **Class A**, pp. 651 ff., includes the **lexical** variations or those in which one word is substituted for another. The second, **Class B**, pp. 561 ff., includes the **grammatical** variations or those in which one grammatical form is substituted for another, the words remaining substantially the same. Before the subdivisions of Class A are given, several prefatory matters should be considered.

CLASS A: LEXICAL VARIATIONS OF REPEATED PĀDAS

The terms 'synonymous pādas' and 'non-synonymous pādas'.—Lexical variations are either such as to leave the sense of a given pair of repeated lines practically unchanged; or, they are such that the meaning of one repeated pāda differs fundamentally or radically from the meaning of its partner or mate. To the former class we may assign the name 'synonymous'; to the latter the opposite name 'non-synonymous'. It may be readily understood that the application of these terms to verses rather than words carries with it some modification of their usual force which needs to be explained with some detail.

Definition of 'synonymous pādas'.—The expression 'synonymous' is, of course, to be understood here in a broader and somewhat looser sense than that which belongs to it when applied to words or phrases. To begin with, we may regard as synonymous such verses as contain the same words in different arrangement. Change in order of words is a rhetorical rather than lexical matter; such change results in verse pairs that are essentially of the same lexical value. If there is any difference that difference is at most one of emphasis or emotion. Thus.

sīdatāṁ barhir ā sumat 1.142.7
ā barhir sīdataṁ sumat 8.87.4

Next, repeated pādas may indeed be directly synonymous, because their variations are restricted to the interchange between two or more ordinarily synonymous words. Thus, e.g.,

tam v abhi pra gāyata 8.15.1
tam v abhi prārcata 8.92.5

Again, repeated pādas may be synonymous, though one or more of their varied words are not at all so, because their total value as larger units of expression remains unchanged. Thus:

havyavāḷ agnir ajaraḥ pitā naḥ 5.4.2
havyavāḷ agnir ajaraç canohitaḥ 3.2.2

Both verses are addressed to Agni. The words pitā naḥ, 'our father', and canohitaḥ, 'propitious', are sufficiently far apart, and yet the two pādas are scarcely more than metrical variants of one another, respectively triṣṭubh and jagatī, 'metrical ūha', as it were.[1] Or again:

ya ime rodasī ubhe 3.53.12
ya ime rodasī mahī 8.6.17; 9.18.5

are, in the light of Vedic diction, synonymous pādas, though the words ubhe and mahī are not so at all. The two words are so frequently used with heaven and earth, or similar feminine cosmic pairs, as to blend in the same pāda, as though they were glosses of one another. Thus in the two hypermetric lines of the AV. (Çāunakīya):

anenājayad dyāvāpṛthivī ubhe ime 8.5.3
ācāryas tatakṣa nabhasī ubhe ime 11.5.8

In each of these either ubhe or ime is superfluous.[2] The Pāippalāda omits ime in the first reading, anena dyāvāpṛthivī ubhe ajayat; and in the second also it omits ime.

Still farther apart are the meanings of the words çiçum and aṅçum in the following pair, and yet the pādas containing them are synonymous:

çiçuṁ rihanti matayaḥ panipnatam 9.85.11; 86.13
aṅçuṁ rihanti matayaḥ panipnatam 9.86.46

Here çiçum and aṅçum are both designations of soma. Çiçum, it will be observed, appears twice, suiting the verb rihanti, whereas the figure of speech aṅçuṁ rihanti is awkward and secondary, beyond peradventure. The expression, 'prayers lick the young (soma)', is borrowed from the habits of the cow with her calf; see under 9.85.11.

Owing to the interchange between two words thoroughly different in sense two pādas may become estranged from one another, yet be at heart, so to speak, truly synonymous. Thus in the pair:

pra vācam indur iṣyati 9.12.6
pra vājam indur iṣyati 9.35.4

there is only a single sound's difference (c and j) but it manages to alter the face value of the two pādas a good deal. In the end they express both of them closely related functions of soma; they are little more than different phrasings of essentially the same idea. See under 9.12.6.

The freedom with which such verbal changes are undertaken may at times strike us as frivolous or nonsensical. Thus in the following pair:

rakṣā ca no damyebhir anīkāiḥ 3.1.15
çṛṇotu no damyebhir anīkāiḥ 3.54.1

[1] See p. 531.

[2] See Bloomfield, The Atharva-Veda, p. 42.

Both are addressed to Agni. If anīka really means 'face', the first of the pair is good sense. But how can Agni hear with his 'home-loving faces'? See the more particular discussion of this parallel under 3.1.15.

Beyond this it is possible for a pair of repeated pādas to differ not only in wording, but also in theme, and yet to be in effect synonymous. Thus:

sumṛḷīko bhavatu viçvavedāḥ 6.47.12 = 10.131.6
sumṛḷīko bhavatu jātavedāḥ 4.1.20

The first is addressed to Indra; the second to Agni. But the difference is slight at least on one side. It is true that jātavedāḥ may not be used with Indra, but viçvavedāḥ may be used with both Indra and Agni, as well as other divinities. Therefore TB. 2.7.5.12 easily substitutes viçvavedāḥ for jātavedāḥ in RV. 4.1.20[1]; see, e.g. under 1.12.1, where viçvavedāḥ appears as a standing epithet of Agni, no less applicable to Agni than to Indra.

On ūha-pādas as indicated by change of theme in the repeated pādas.— The last example brings us to the kind of modification (vikāra) known as ūha ('dislocation', 'alteration'), that is, the tendency or habit of making over a given mantra passage in such a way as to suit it to some other than the original divinity, or the original ritual practice. The ūha-type is found throughout the Vedic texts (cf. e. g. Āçvalāyana's Gṛhyasūtra 1.7.13), beginning with the RV. itself. The ūha, by its very terms, implies every time substantial change of value, yet the resulting pairs may be fairly counted as synonymous. For synonymy implies change, as long as that change does not really divide deeply, or estrange radically the related forms. Thus we have:

adroghavācaṁ matibhir yaviṣṭham 6.5.1
adroghavācaṁ matibhir çaviṣṭham 6.22.2

The change is in one single sound (y and ç), but with it goes the important shift from Agni, in 6.5.1, to Indra, in 6.22.2 (see under 6.5.1). This does not, however, wipe out the essential identity of the lines. We cannot in this instance decide which is the original, precisely because the pair remain so thoroughly synonymous. In another similar pair we can tell certainly which is the 'mother verse' (vikārya), and which the ūha form (vikṛta):

bṛhantam ṛṣvam ajaraṁ yuvānam 3.32.7; 6.19.2
bṛhantam ṛṣvam ajaraṁ suṣumnam 6.49.10

The first is addressed to Indra, twice; the second to Rudra, once. The sequence, 'youth that does not age', is preferable and prior to 'ageless and kind'; see under 3.32.7.

The Rig-Veda mixes up Indra and Soma (Indu-Indra), at times most inextricably. Yet in the following pair of ūha-pādas they are differentiated nicely:

sa na stavāna ā bhara (sc. rayim) 8.24.3
sa naḥ punāna ā bhara (sc. rayim) 9.40.5; 61.6

[1] This is not placed in the right light by Ludwig, Über die Kritik des Rig-Veda-Textes, p. 35; see under 4.1.20.

Needless to mention, the first is Indra's pāda[1]; the second Soma's (Pavamāna). Here again I have hazarded the guess that the Pavamāna form is the original; see under 1.12.11.

Downright ūha-pādas.—The most real ūha-pādas, approximating more closely the technical habits of the ritual texts, are those which merely vary the name of a divinity or some other proper noun, but otherwise leave the wording unchanged. In such cases it is, as a rule, not possible to find out the original, because the two pādas are otherwise identical. None the less certainly one is the pattern: the other the imitation. A typical example is:

havyebhir mitrāvaruṇā namobhiḥ 1.153.1
havyebhir indrāvaruṇā namobhiḥ 4.42.9; 7.84.1

Here there is no indication of priority. In the following pair, in which the names of two Rishis are interchanged, the general circumstances of the RV. redaction do show for once that the Bharadvāja verse antedates the Viçvāmitra verse (see under 1.4.3):

bharadvājā uta ta indra nūnam 6 25.9
viçvāmitrā uta ta indra nūnam 10.89.17.

Class A, lexical variations of repeated pādas: Six subdivisions.—The preceding pages show the principal general aspects of synonymous pādas. Their character is shown more in particular by the subjoined classification; by the introductions to the several classes; and by the examples themselves as enumerated in each class. The like holds for the non-synonymous repetitions, that is, for those cases in which verbal changes alter entirely or substantially the meaning and character of a pair or a group of repetitions (see pp. 659 ff.) I would remark, however, that such classifications, from their very nature, are not hard and fast; that they are based partly on logical and partly on formal considerations; and that they are sure to present themselves to different readers under different aspects, to some extent at least, according to the subjective state of mind of each reader. According to my feeling the subject of Lexical Change may be presented under the following heads:

A 1. Synonymous pādas with the same or closely similar words in changed order.

A 2. Synonymous pādas with interchanged synonymous words but without change of metre.

A 3. Synonymous pādas with interchanged synonymous words with change of metre.

A 4. Synonymous pādas with added or subtracted words.

A 5. Synonymous pādas expressing or implying change of god or person or the like.

A 6. Non-synonymous pādas without or with change of metre.

[1] Also Agni's in 1.12.11.

A 1. Synonymous pādas with the same or closely similar words in changed order

In Vedic tradition as a whole the order of words is unstable. The mantras collectively, as treated in the various Vedic Saṁhitās and their ancillary or ritual texts, furnish about 1,000 cases in which the order of words is changed unintentionally, or at least without imparting to the changed result any meaning which is not contained in the original. I have dealt with this matter provisionally in an article in JAOS. xxix, pp. 291 ff.; see also Indogermanische Forschungen xxxi. 156 ff. The Rig-Veda itself contains not a few examples of pāda doublets which differ from one another in the arrangement of their words without any perceptible change of meaning. In poetry unstable order of words is, of course, to some extent, due to the hampering or confining influence of metre, as e.g. in the pair:

pra te pūrvāṇi karaṇāni vocaṁ pra nūtanā maghavan yā cakartha 5.31.6
prendrasya vocaṁ prathamā kṛtāni pra nūtanā maghavā yā cakāra 7.98.5

The word vocam is shifted in the second distich because the verbal changes in that line preclude its retention in its natural position at the end of the pāda. Varying degrees of emphasis may have something to do with change in word order. This operates certainly, to some extent, in concatenating pādas, as may be seen above, pp. 7 ff. So, e.g., in the catenation,

āhus te trīṇi divi bandhanāni 1.163.3[d]
trīṇi ta āhur divi bandhanāni 1.163.4[a]

The first statement proclaims its assertion emphatically; the second, musingly or reflectively, as an introduction to a further development of the theme of the hymn. Similar change of feeling accounts for the transposition in the following repeated distichs:

yaḥ pāvamānīr adhyety ṛṣibhiḥ saṁbhṛtaṁ rasam 9.67.31
pāvamānīr yo adhyety ṛṣibhiḥ saṁbhṛtaṁ rasam 9.67.32

amīvā yas te garbhaṁ durṇāmā yonim āçaye 10.162.1
yas te garbham amīvā durṇāmā yonim āçaye 10.162.2

Different order of words occurs also once in two successive stanzas that imitate one another in Vālakhilya fashion (see above, p. 15):

çuṣṇasyāṇḍāni bhedati 8.40.10
āṇḍā çuṣṇasya bhedati 8.40.11

The variation seems here to be purely rhetorical, rather than grammatical. As if in a dice-box, the words are shaken up, and then thrown out, in the following two distichs:

pra te dhārā asaçcato divo na yanti vṛṣṭayaḥ 9.57.1
pra te divo na vṛṣṭayo dhārā yanty asaçcataḥ 9.62.28

The total number of these cases is fairly large, sometimes they are accompanied by slight verbal changes as well:

sīdatāṁ barhir ā sumat 1.142.7
ā barhir sīdataṁ sumat 8.87.4

prācīnaṁ barhir ojasā 1.188.4
barhiḥ prācīnam ojasā 9.5.4

girā yajñasya sādhanam 3.27.2
yajñasya sādhanaṁ girā 8.23.9

viçvā ca soma sāubhagā 8.78.8; 9.4.2
soma viçvā ca sāubhagā 9.55.1

vatsaṁ gāvo na dhenavaḥ 6.45.28
gāvo vatsaṁ na mātaraḥ 9.22.2

indra somam imaṁ piba 10.24.1
indra somaṁ pibā imam 8.17.1

çṛṇutaṁ ma imaṁ havam 8.73.10
imaṁ me çṛṇutaṁ havam 8.85.2

vartir yāthas tanayāya tmane ca 1.183.3
yātaṁ vartis tanayāya tmane ca 1.184.5

bhujyuṁ yābhir avatho yābhir adhrigum 1.112.20
yābhiḥ paktham avatho yābhir adhrigum 8.22.10

agne tvaṁ yaçā asi 8.23.30
tvam indra yaçā asi 8.90.5

maruto yam avatha vājasātāu 6.66.8
yaṁ devāso avatha vājasātāu 10.35.14; 63.14

pra ye minanti varuṇasya dhāma . . . mitrasya 4.5.4
pra ye mitrasya varuṇasya dhāma . . . minanti 10.89.8

ugra ugrābhir ūtibhiḥ 1.7.4
ugrābhir ugrotibhiḥ 1.129.5

prāktād apāktād adharād udaktāt 7.104.19
paçcāt purastād adharād udaktāt 10.87.21

urvīṁ gavyūtim abhayaṁ kṛdhī naḥ 7.74.4
urvīṁ gavyūtim abhayaṁ ca nas kṛdhi 9.78.5

bādhasva dūre nirṛtiṁ parācāiḥ 1.24.9
āre bādhethāṁ nirṛtiṁ parācāiḥ 6.74.2 [1]

Cf. also under 1.25.11[c]; 7.36.2[d].

A 2. Synonymous pādas with interchanged synonymous words but without change of metre

In the majority of cases repeated pādas, which are in reality one and the same pāda, differ from one another because the individual Vedic poets have, as is the habit of man, each his own style, imagination, and mode of expression; because, to some extent, they are each successively bent upon refining the work of their predecessors; and because, to some extent again, they are doubtless afflicted with forgetfulness, the kind of forgetfulness which plagues all that try to remember and cite poetry. With all the slavish imitativeness of the hymns goes also an intense variability of wording, as every one knows who has been engaged in hunting down parallel ideas in the ten thousand stanzas of the

[1] Cf. āre bādhasva, &c., MS. 1.3.39; KS. 4.13; and, bādhethāṁ dūraṁ, &c., AV. 6.97.2; 7.42.1.

RV. Accordingly the same verse line is frequently repeated with some more or less indifferent change of expression. In the present rubric the metre of the original or pattern is undisturbed in the repetition or imitation. Thus the Uṣas poetry is markedly imitative (cf. also under 1.124.7[d]):

uṣaḥ sūnṛte prathamā jarasva 1.123.5
uṣaḥ sujāte prathamā jarasva 7.76.5

uṣo adyeha subhage vy ucha 1.113.7
uṣo no adya suhavā vy ucha 1.123.13

ā yad vāṁ sūriā ratham 5.73.5
ā yad vāṁ yoṣaṇā ratham 8.8.10[1]

In a more marked degree the legendary narrations about the Açvins tend to rather monotonous repetitions which at times make entire or large parts of Açvin hymns appear like plagiarizing versions of one another. So the hymns 1.116 and 117 show this kind of relation very obviously[2]:

çataṁ kumbhān asiñcataṁ surāyāḥ 1.116.7
çataṁ kumbhān asiñcataṁ madhūnām 1.117.6

çataṁ meṣān vṛkye cakṣadānam 1.116.16
çataṁ meṣān vṛkye māmahānam 1.117.17

Cf. also 1.116.7 with 1.117.7 (above, p. 121). Other cases in the Açvin hymns of slight variations that leave the pair essentially unchanged in meaning are:

etāni vām açvinā vīryāṇi 1.117.25
etāni vām açvinā vardhanāni 2.39.8

āyukṣātām açvinā yātave ratham 1.157.1
āyukṣātām açvinā tūtujiṁ ratham 10.35.6

Again the imitative Vālakhilya hymns (see p. 13) show many stanzas and pādas that are more or less alike; the variations are obviously intentional. So in the pair:

yaṁ te svadhāvan svadayanti dhenavaḥ 8.49(Vāl. 1).5
yaṁ te svadāvan suadanti gūrtayaḥ 8.50(Vāl. 2).5

Without going into further discussion of the niceties of these slight lexical or stylistic changes we may scan the following list of pairs; they are for the most part perfectly synonymous. The change does not, as a rule, extend beyond a single word or expression; the deflection in meaning or construction is usually very slight. There is, of course, an occasional shading off into a more sharply differentiated meaning, or a somewhat different construction. The list does not as a rule repeat the examples previously stated at the head of this chapter.[3]

agnir dvārā vy ṛṇvati (8.39.6, ūrṇute) 1.128.6; 8.39.6
çuciḥ pāvako vandyaḥ (7.15.10, pāvaka īḍyaḥ) 2.7.4; 7.15.10
sakhitvam ā vṛṇīmahe (10.133.6, rabhāmahe) 9.61.4; 65.9; 10.133.6
anāçastā (2.41.16, apraçastā) iva smasi 1.29.1; 2.41.16

[1] Both Sūryā and yoṣaṇā are the well-known bride of the Açvins; both are Uṣas in an especial mood: see the author, JAOS. xv. 186.

[2] Cf. p. 18.

[3] For the pair 3.5.5 : 4.5.8, see under 3.5.5.

juṣāṇa indra haribhir (8.13.13, saptibhir) na ā gahi 3.44.1 ; 8.13.13
ā tvā bṛhanto harayo (6.44.19, vṛṣaṇo) yujānāḥ 3.43.6 ; 6.44.19
hito na saptir (9.86.3, atyo na hiyāno) abhi vājam arṣa 9.70.10 ; 86.3
vy āsa (10.29.8, ānaḷ) indraḥ pṛtanāḥ svojāḥ 7.20.3 ; 10.29.8
sakhāyaṁ vā sadam ij jāspatiṁ (5.85.7, id bhrātaraṁ) vā 1.185.8 ; 5.85.7
yoniṣ ṭa indra niṣade (7.24.1, sadane) akāri 1.104.1 ; 7.24.1
namasyanta (5.3.4, daçasyanta) uçijaḥ çaṁsam āyoḥ 4.6.11 ; 5.3.4
asmākaṁ bodhy (10.103.4, edhy) avitā rathānām 7.32.11 ; 10.103.4
yaṁ vāghato vṛṇate (10.30.4, yaṁ viprāsa īḷate) adhvareṣu 1.58.7 ; 10.30.4
stomāir vidhemāgnaye (8.44.27, iṣemāgnaye) 8.43.11 ; 44.27
prati vāṁ ratho manojavā asarji (7.68.3, iyarti) 6.63.7 ; 7.68.3
adhvaryavo bharatendrāya (10.30.15, sunutendrāya) somam 3.14.1 ; 10.30.15
prāvo (6.26.4, āvo) yudhyantaṁ vṛṣabhaṁ daçadyum 1.33.14 ; 6.26.4
viçāṁ kaviṁ víçpatiṁ mānuṣīṇām (6.1.8, çaçvatīnām) 5.4.3 ; 6.1.8
yena gachathaḥ (1.183.1, yenopayāthaḥ) sukṛto duroṇam 1.117.2 ; 183.1
ūrdhvaṁ bhānuṁ (4.14.2, ketuṁ) savitā devo açret 4.13.2 ; 14.2
ṛtasya sāman (4.7.7, dhāman) raṇayanta devāḥ 1.147.1 ; 4.7.7.
vṛṣā (10.80.2, agnir) mahī rodasī ā viveça 3.61.7 ; 10.80.2
vṛṣā (7.5.2, netā) sindhūnāṁ vṛṣabha stiyānām 6.44.21 ; 7.5.2
rājā (9.86.7, vṛsā) pavitram aty eti roruvat 9.85.9 ; 86.7
hotā (8.60.3, mandro) yajiṣṭho adhvareṣv īḍyaḥ 4.7.1 : 8.60.3
bṛhan mitrasya varuṇasya çarma (10.10.6, dhāma) 2.27.7 ; 10.10.6
ugra ṛṣvebhir (8.49.7, ugrebhir) ā gahi 8.3.17 ; 8.49(Vāl. 1).7 ; ṛṣva ṛṣvebhir ā gahi 8.50(Vāl. 2).7
asmākaṁ (3.31.21, asmabhyaṁ) su maghavan bodhi godāḥ (3.31.14, gopāḥ) 3.31.14 ; 31.21 ; 4.22.10
vi dviṣo (10.152.3, rakṣo) vi mṛdho jahi 8.61.13 ; 10.152.3
mahāṅ (10.104.6, dāçvāṅ) asy adhvarasya praketaḥ 7.11.1 ; 10.104.6
indraṁ gīrbhir havāmahe (8.88.1, navāmahe with abhi) 8.76.5 ; 88.1
cikitvāṅ abhi (8.6.29, ava) paçyati 1.25.11 ; 8.6.29
sutā ime çucayo (8.93.22, ima uçanto) yanti vītaye 1.5.5 ; 8.93.22
açatrur (8.21.13, anāpir) indra januṣā sanād asi 1.102.8 ; 8.21.13
sahasracetāḥ (10.69.7, sahasrastarīḥ) çatanītha ṛbhvā 1.100.12 ; 10.69.7
vatsaṁ gāvo na dhenavaḥ 6.45.28 ; gāvo vatsaṁ na mātaraḥ 9.12.2
eṣa pratnena janmanā (9.42.2, manmanā) devo devebhyaḥ sutaḥ (9.42.2, pari) 9.3.9 ; 42.2
viçvāni sānty (8.100.4, viçvā jātāny) abhy astu (8.100.4, asmi) mahnā 2.28.1 ; 8.100.4
viçvā veda janimā (10.111.5, savanā) hanti çuṣṇam 3.31.8 ; 10.111.5
uta trāyasva gṛṇato maghonaḥ (10.148.4, gṛṇata uta stīn) 10.22.15 ; 148.4
mahānti (3.30.2, sthirāya) vṛṣṇe savanā kṛtemā 3.1.20 ; 30.2
abudhyamānāḥ (4.51.3, acitre antaḥ) paṇayaḥ sasantu 1.124.10 ; 4.51.3
tasmiñ chūra (7.29.2, tasminn ū ṣu) savane mādayasva 2.18.7 ; 7.23.5 ; 29.2
tmane (2.33.14, mīḍhvas) tokāya tanayāya mṛḷa 1.114.6 ; 2.33.14
asmākam (7.42.5, imaṁ no) agne adhvaraṁ juṣasva 5.4.8 ; 3.42.5
sa yudhmaḥ satvā (7.20.3, yudhmo anarvā) khajakṛt samadvā 6.18.2 ; 7.20.3
pūrvīṣ ṭa indra (3.51.5, pūrvīr asya) niṣṣidho janeṣu (3.51.5, martieṣu) 3.51.5 ; 6.44.11
na tam aṅho devakṛtaṁ (2.23.5, na duritaṁ) kutaç cana 2.23.5 ; 8.19.6
ayā (7.14.2, vayaṁ) te agne samidhā vidhema 4.4.15 ; 7.14.2
sudughām iva goduhe (8.52.4, goduhaḥ) (followed by juhūmasi) 1.4.1 ; 8.52(Vāl. 4).4
pṛṣṭo divi pṛṣṭo (7.5.2, dhāyy) agniḥ pṛthivyām 1.98.2 ; 7.5.2
pravadyāmanā (3.58.3, suyugbhir açvāiḥ) suvṛtā rathena 1.118.3 ; 3.58.3
ajījanann (7.80.2, prācikitat) sūryaṁ yajñam agnim 7.78.3 ; 80.2
sīdantu manuṣo (9.64.29, vanuṣo) yathā 1.26.4 ; 9.64.29
çyeno na vikṣu sīdati (9.57.3. vaṅsu ṣīdati) 9.38.4 ; 57.3
yad adya sūra udite (8.27.19, sūrya udyati) 7.66.4 ; 8.27.19, 21
vy asmad dveṣo vitaraṁ (6.44.16, yuyavad) vy aṅhaḥ 2.33.2 ; 6.44.16
pṛkṣam (1.135.5, āçum) atyaṁ na vājinam 1.129.2 ; 135.5

dhartā (9.77.5, cakrir) divaḥ pavate kṛtvyo rasaḥ 9.76.1 ; 77.5
vadhīd (9.109.22, çrīṇann) ugro riṇann apaḥ 8.32.2 ; 9.109.22
iṣaṁ pṛñcantā (1.92.3, vahantīḥ) sukṛte sudānave 1.47.8 ; 92.3
sā pakṣyā (7.80.2, eṣā syā) navyam āyur dadhānā 5.33.16 ; 7.80.2
devāṅ ādityāṅ aditiṁ (10.66.4, avase) havāmahe 10.67.9 ; 66.4
viçvasya jantor adhamaṁ cakāra (7.104.16, adhamas padīṣṭa) 5.32.7 ; 7.104.16
indrāya vocaṁ varuṇāya saprathaḥ (1.136.6, mīḷhuṣe) sumṛḷīkāya saprathaḥ (1.136.6 mīḷhuṣe) 1.129.3 ; 136.6
tiro vārāṇy (9.62.8, romāṇy) avyayā 9.62.8 ; 67.4 ; 107.10[1]

Cf. also under 1.1.5[c] ; 8.10[b] ; 17.2[b] ; 29.2[a] ; 35.11[d] ; 64.16[d] ; 80.8[c] ; 84.13[c] ; 167.1[d] ; 184.2[a] ; 3.27.4[b] ; 4.2.20[c] ; 4.7[b] ; 5.17.2[d] ; 21.4[a] ; 7.90.4[c] ; 8.3.4[b] ; 6.41[b] ; 8.5[b] ; 19.32[c] ; 43.20[c] ; 45.21[a] ; 9.12.7[a] ; 23.5[a] ; 40.4[c] ; 63.4[c] ; 65.15[b] ; 85.9[c].

A 3. Synonymous pādas with interchanged synonymous words with change of metre

In a large number of cases metre is responsible for greater or lesser changes in the form of pādas, as is shown in the chapter on metre (pp. 523 ff.). These changes often take the form of synonymic changes, that is, a metrically more convenient word is substituted for one of like or similar lexical value. The real difference between this and the preceding class is this that the motive for the substitution is here quite evident. In several cases this substitution takes merely the form of a grammatical equivalent (cf. above, p. 529). Thus:

ny ūhathuḥ purumitrasya yoṣām (10.39.7, yoṣaṇām) 1.117.20 ; 10.39.7
asmabhyaṁ çarma bahulaṁ vi yantana (6.51.5, yanta) 5.55.9 ; 6.51.5
somaḥ punānaḥ kalaçeṣu sīdati (9.96.23, sattā) 9.68.9 ; 86.9 ; 96.23

These can scarcely be said to be synonymous pādas, but rather the same pāda modified so as to suit varying metrical needs. The following, however, involve synonymous words, as well as metrical changes. It will be noted that they occasionally show slight grammatical changes, or insignificant additions as well as lexical changes:

Triṣṭubh and Jagatī

havyavāḷ agnir ajaraç canohitaḥ (5.4.2, ajaraḥ pitā naḥ) 3.2.2 ; 5.4.2
ekaṁ vicakra camasaṁ caturdhā (4.36.4, caturvayam) 4.35.2 ; 36.4
agnir devānām abhavat purohitaḥ (10.110.11, purogāḥ) 3.2.8 ; 10.110.11
yena vaṅsāma pṛtanāsu çatrūn (8.60.2, çardhataḥ) 6.19.8 ; 8.60.2
damūnasaṁ gṛhapatim amūram (5.8.1, vareṇiam) 4.11.5 ; 5.8.1
vaha vāyo niyuto yāhy asmayuḥ (7.90.1, acha) 1.135.2 ; 7.90.1
saṁ yo vanā yuvate çucidan (10.115.2, bhasmanā datā) 7.4.2 ; 10.115.2
sa indrāya pavase matsarintamaḥ (9.97.3, matsaravān) 9.76.5 ; 97.3
tiras tamo dadṛça ūrmyāsv ā (7.9.2, dadṛçe rāmyāṇām) 6.48.6 ; 7.9.2
rayiṁ dhattaṁ vasumantaṁ çatagvinam (7.84.4, purukṣum) 1.159.5 ; 7.84.4
sahasriṇībhir upa yāhi vītaye (7.92.5, yajñam) 1.135.4 ; 7.92.5
viço yena gachatho devayantīḥ (10.41.2, yajvarīr narā) 7.69.2 ; 10.41.2
dāivyā hotārā prathamā viduṣṭarā (10.66.13, purohitā ; 10.110.7, suvācā) 2.3.7 ; 10.66.13 ; 110.7

[1] Cf. also such expressions, almost too meagre to be regarded as repeated pādas, as agne (and agnis) tigmena çociṣā ; agne (and agniḥ) çukreṇa çociṣā ; see p. 9.

viçvasya sthātur jagataç ca gopāḥ (10 63.8, mantavaḥ) 7.60.2 ; 10.63.8
pibā sutasyāndhaso madāya (5.51.5, abhi prayaḥ) 5.51.5 ; 7.90.1
svadasvendrāya pavamāna pītaye (9.97.44, indo) 9.74.9 ; 97.44

Triṣṭubh and Ekapadā

mathīd yad īṁ vibhṛto (1.148.1, viṣṭo) mātariçvā 1.71.4 ; 148.1
sa hi kṣapavāṅ agnī (7.10.5, abhavad) rayīṇām 1.70.5 ; 7.10.5
çiçuṁ jajñānaṁ haryataṁ (9.109.12, harim) mṛjanti 9.96.17 ; 109.12

Iambic and trochaic

rājantam (1.27.1, samrājantam) adhvarāṇām 1.1.8 ; 27.1 ; 45 4
ā no diva ā pṛthivyā ṛjīṣin 7.24.3 ; diva ā pṛthivyā ṛjīṣin 8.79.4

A 4. Synonymous pādas with added or subtracted Words

The second chapter, on metrical variations, deals with many pairs of pādas one of which is longer or shorter than the other. Especially the interchange between octosyllabic pādas and triṣṭubh-jagatī pādas results in many doublets (pp. 535 ff.). In such cases the long pāda, as a rule, contains something more than the short, enough to remove the two pādas from the sphere of mere synonymy. In some cases, however, precisely the opposite is true; notwithstanding an added word or two the longer pāda has the effect of the short pāda beaten out or ornamented by an additional flourish. Then the pairs may be properly called synonymous; they afford, indeed at times, a particularly interesting and intimate glimpse into the subtler practices of imitation, some of which are of very cunning workmanship indeed; see, e. g. the interchange between arāvṇaḥ and araruṣo in the first example; or the interchange between uttamaḥ and upamo in the sixth example; or the apparent hollowing out of the longer form (so as to produce the shorter) in the fourth and fifth examples. Since all such pairs are collected in a fairly compact way in the chapter on metre (pp. 535 ff.), I shall merely remind the reader here of the most conspicuous cases in which a long and a short pāda express essentially the same idea, are in truth genuinely synonymous:

pāhi no agne rakṣasaḥ pāhi dhūrter arāvṇaḥ 1.36.15
pāhi no agne rakṣaso ajuṣṭāt pāhi dhūrter araruṣo aghāyoḥ 7.1.13

ye cid dhi tvām ṛṣayaḥ pūrva ūtaye juhūre 'vase mahi 1.48.14
ye cid dhi vāṁ pura ṛṣayo juhūre 'vase narā 8.8.6

ā no mitrāvaruṇā ghṛtāir gavyūtim ukṣatam 3.62.16
ā no mitrāvaruṇā havyajuṣṭiṁ ghṛtāir gavyūtim ukṣatam iḷābhiḥ 7.65.4

ariṣṭaḥ sarva edhate 1.41.2 ; 8.27.16
ariṣṭaḥ sa marto viçva edhate 10.63.13

mandra sujāta sukrato 8.74.7
mandra svadhāva ṛtajāta sukrato 1.144.7

divo viṣṭambha uttamaḥ 9.108.16
divo viṣṭambha upamo vicakṣaṇaḥ 9.86.35

ajasreṇa çociṣā çoçucac chuce 6.48.3
ajasreṇa çociṣā çoçucānaḥ 7.5.4

çiprāḥ çīrṣan hiraṇyayīḥ 8.7.25
çiprāḥ çīrṣasu vitatā hiraṇyayīḥ 5.54.11

abhi prayāṅsi vītaye 6.16.44
abhi prayāṅsi sudhitāni vītaye 1.135.4

indrāya çūṣam arcati (10.133.1, arcata) 1.9.10; 10.133.1
indrāya çūṣaṁ harivantam arcata 10.96.2

mā no duḥçaṅsa içata 1.23.9; 7.94.7; 10.25.7
mā no duḥçaṅso abhidipsur īçata 2.23.10

tvam īçiṣe vasūnām 8.71.8
tvam īçiṣe vasupate vasūnām 1.170.5

ye cid dhi pūrva ṛtasāpa āsan 1.179.2
ye cit pūrva ṛtasāpaḥ 10.154.4

preṣṭhaṁ vo atithiṁ gṛṇīṣe 1.186.3
preṣṭhaṁ vo atithiṁ (stuṣe) 8.84.1

vi yas tastambha rodasī 9.101.15
vi yas tastambha rodasī cid urvī 7.86.1

kim aṅga radhracodanaḥ 8.80.3
kim aṅga radhracodanaṁ tvāhuḥ 6.44.10

açatrur indra jajñiṣe 1.133.2
açatrur indra januṣā sanād asi 1.102.8

A 5. Synonymous pādas expressing or implying change of god or person or the like

This class is described on pp. 550 ff. (ūha-pādas). It embraces the following rather large number of examples, some of which should be considered in the light of our remarks on henotheism (pp. 575 ff.):

Interchanging gods mentioned outright

mā no vadhīr indra (7.66.4, vadhī rudra) **mā parā dāḥ** 1.104.8; 7.66.4
vayaṁ somasya (2.12.15, ta indra) **viçvaha priyāsaḥ** 2.12.15; 8.48.14
anumate (8.48.4, soma rājan) **mṛḷayā naḥ svasti** 8.48.4; 10.59.6
somāpūṣaṇāv (6.52.16, agnīparjanyāv) **avataṁ dhiyaṁ me** 2.40.5; 6.52.16
indrāviṣṇū (10.65.1, ādityā viṣṇur) **marutaḥ svar bṛhat** 10.65.1; 66.4
bṛhaspate (6.61.3, sarasvati) **devanido ni barhaya** 2.23.8; 6.61.3
mitrāya (7.47.3, sindhubhyo) **havyaṁ ghṛtavaj juhota** 3.59.1; 7.47.3
pra sindhum (6.49.4, vāyum) **achā bṛhatī manīṣā** 3.33.5; 6.49.4
stuhi parjanyaṁ (8.96.12, suṣṭutiṁ) **namasā vivāsa** 5.83.1; 8.96.12
mitro (10.83.2, manyur) **hotā varuṇo jātavedāḥ** 3.5.4; 10.83.2
vasuṁ (8.71.11, agniṁ) **sūnuṁ sahaso jātavedasam** 1.127.1; 8.71.11
tad aryamā (6.49.14, tat parvatas) **tat savitā cano dhāt** 1.107.3; 6.49.14
pari ṇo hetī rudrasya (7.84.2, heḷo varuṇasya) **vṛjyāḥ** 2.33.14; 6.28.7: see above, p. 174.
rājan soma (6.47.28, deva ratha) **prati havyā gṛbhāya** 1.91.4; 6.47.28
agne tvaṁ (8.90.5, tvam indra) **yaçā asi** 8.23.30; 90.5
agnim ukthāni vāvṛdhuḥ 2.8.5; **indram ukthāni vāvṛdhuḥ** 8.6.35; 95.6
vāyav (6.16.10, agna) **ā yāhi vītaye** 5.51.5; 6.16.10
agnir (9.45.4, indur) **deveṣu patyate** 8.102.9; 9.45.4
somaṁ (8.68.7, indraṁ) **codāmi pītaye** 3.42.8; 8.68.7[1]

[1] Cf. also such expressions, perhaps too meagre to be considered repeated pādas, as agne çukreṇa çociṣā in relation to uṣaḥ çukreṇa çociṣā, or agniṁ prayaty adhvare in relation to indraṁ prayaty adhvare; see p. 9. See also under 2.26.2[c]; 5.4.7[c]; 10.35.10[c].

Interchanging gods implied in both or in one of the verses

sumṛḷīko bhavatu viçvavedāḥ (Indra) 6.47.12 = 10.131.6
sumṛḷīko bhavatu jātavedāḥ (Agni) 4.1.20

adroghavācaṁ matibhir yaviṣṭham (Agni) 6.5.1
adroghavācaṁ matibhiḥ çaviṣṭham (Indra) 6.22.2

bṛhantam ṛṣvam ajaraṁ yuvānam (Indra) 3.32.7; 6.19.2
bṛhantam ṛṣvam ajaraṁ suṣumnam (Rudra) 6.49.10

sa na stavāna ā bhara 1.12.11 (Agni); 8.24.3 (Indra)
sa naḥ punāna ā bhara (Soma) 9.40.5; 61.6

viṣṭvī çamībhiḥ sukṛtaḥ sukṛtyayā 3.60.3 (Ṛbhus)
viṣṭvī grāvāṇaḥ sukṛtaḥ sukṛtyayā 10.94.2 (Press-stones)

sakṛc chukraṁ duduhe pṛçnir ūdhaḥ 6.66.1 (Pṛçni)
vṛṣā çukraṁ duduhe pṛçnir ūdhaḥ 4.3.10 (Agni)

marudbhir it sanitā vājam arvā 7.56.23 (Maruts)
tvota it sanitā vājam arvā 6.33.2 (Indra)[1]

sa no vṛṣṭiṁ divas pari 2.6.5 (Agni)
te no vṛṣṭiṁ divas pari (9.65.24 (Somāḥ)

Interchanging Rishis, legendary persons, etc.

bharadvājā abhy arcanty arkāiḥ 6.50.15
vasiṣṭhāso abhy arcanty arkāiḥ 7.23.6
daçagvāso abhy arcanty arkāiḥ 5.29.12
jaritāro abhy arcanty arkāiḥ 6.21.10

bharadvājā (10.89.17, viçvāmitrā) uta ta indra nūnam 6.25.9; 10.89.17
yuvaṁ narā stuvate pajriyāya (1.117.7, kṛṣṇiyāya) 1.116.7; 117.7
bhujyuṁ yābhir (8.22.10, yābhiḥ paktham) avatho yābhir adhrigum 1.112.20; 8.22.10
yan nāsatyā parāvati yad vā stho adhi turvaçe (8.8.14, adhy ambare) 1.47.7; 8.8.14[2]
trāivṛṣṇo (8.1.33, āsaṅgo) agne daçabhiḥ sahasrāiḥ 5.27.1; 8.1.33

A 6. Non-synonymous pādas without or with change of metre

This brings us to what is, from the nature of the case, the most frequent and important class of lexically changed pairs or groups of pādas. A word or more is varied in such a way that there results real change of meaning or construction. A noun or adjective in one pāda is displaced by a verb in the other; an adjective is displaced by a noun, or any kind of word by any other kind of word. The poets here, as in the preceding classes, show their dependence upon the existing mass of verse-models, but they change the thought as well as the form. The boundary line between this class and the preceding classes is not hard and fast; still the point here, as distinguished from the preceding classes, is that the changes in form and sense are surely conscious or intentional, and result in real new values. So, e. g. in the almost identical pādas in the following two distichs:

7.90.6: īçānāso ye dadhate svar ṇo **gobhir açvebhir vasubhir hiraṇyāiḥ**
1[r] 108.7: ayaṁ nidhiḥ sarame adribudhno **gobhir açvebhir vasubhir nyṛṣṭaḥ**

[1] In tvota, 'helped by thee', tvā refers to Indra; cf. the crystallized compound indratvota.
[2] See under 1.47.7 for this particularly interesting case of mutually interpretative distichs.

sūrya (7.101.6, tasminn) ātmā jagatas tasthuṣaç ca 1.115.1 ; 7.101.6
ūrdhvaṁ bhānuṁ savitā devo açret (4.6.2, savitevāçret) 4.6.2 ; 13.2
bhayante viçvā bhuvanā marudbhiaḥ (1.166.4, bhuvanāni harmiā) 1.85.3 ; 166.4
tepāno deva rakṣasaḥ (8.102.16, çociṣā) 8.60.19 ; 102.16
viçva ādityā adite sajoṣāḥ (10.63.17, manīṣī) 6.51.5 ; 10.63.17
mandraṁ hotāram uçijo yaviṣṭham (10.46.4, namobhiḥ) 7.10.5 ; 10.46.4

Examples with change of metre

ubhe yathā no ahanī nipātaḥ (10.76.1, sacābhuvā) 4.55.3 ; 10.76.1
tiraç cid aryaḥ savanā purūṇi (8.66.12, vaso gahi) 4.29.1 ; 8.66.12
ud u ṣya devaḥ savitā yayāma (6.71.1, hiraṇyayā) 6.71.1 ; 7.38.1 ; see under 2.38.1
nāsya vartā na tarutā mahādhane (6.66.8, nv asti) 1.40.8 ; 6.66.8
indrā nv agnī avase huvadhyāi (6.59.3, avaseha vajriṇā) 5.45.4 ; 6.59.3
ṛtasya pathā namasā haviṣmatā (10.31.2, vivāset) 1.128.2 ; 10.31.2 ; see under 1.128.2
tvaṣṭā devebhir janibhiḥ sajoṣāḥ (10.64.10, pitā vacaḥ) 6.50.13 ; 10.64.10
dadhāti ratnaṁ vidhate suvīriam (4.12.3, yaviṣṭhaḥ) 4.12.3 ; 7.16.12
dūtaṁ kṛṇvānā ayajanta havyāiḥ (10.122.7, mānuṣāḥ) 5.3.8 ; 10.122.7
agniṁ hotāram īḷate vasudhitim (5.1.7, namobhiḥ) 1.128.8 ; 5.1.7 ; cf. under 1.128.8
kṛṣṇaṁ ta ema ruçadūrme ajara (4.7.9, ruçataḥ puro bhāḥ) 1.58.4 ; 4.7.9
anaçvo jāto anabhīçur arvā (4.36.1, ukthiaḥ) 1.152.5 ; 4.36.1
pra dyāvā yajñāiḥ pṛthivī ṛtāvṛdhā (7.53.1, namobhiḥ) 1.159.1 ; 7.53.1
dāivyā hotārā prathamā viduṣṭarā (10.66.13, purohitā ; 10.110.7, suvācā ; 3.4.7, ny ṛñje) 2.3.7 ; 3.4.7 ; 10.66.13 ; 110.7
aryamā mitro varuṇaḥ parijmā (8.27.17, sarātayaḥ) 1.79.3 ; 8.27.17 ; 10.93.4
ava tmanā dhṛṣatā (4.7.9, bṛhataḥ) çambaraṁ bhinat (4.7.9, bhet) 1.54.4 ; 4.7.9
purū sahasrā ni çiçāmi dāçuṣe (10.28.6, sākam) 10.28.6 ; 48.4
ud vandanam āirayataṁ (1.118.6, āiratam) daṁsanābhiḥ (1.112.5, svar dṛçe) 1.112.5 ; 118.6
rathaṁ ye cakruḥ suvṛtaṁ nareṣṭhām (4.36.2, sucetasaḥ) 4.33.8 ; 36.2
viçāṁ kaviṁ viçpatiṁ mānuṣīṇām (6.1.8, çaçvatīnām ; 3.2.10, mānuṣīr iṣaḥ) 3.2.10 ; 5.4.3 ; 6.1.8
imaṁ naro marutaḥ saçcatānu (3.16.2, saçcatā vṛdham) 3.16.2 ; 7.18.25
tasmā etaṁ bharata tadvaçāya (2.37.1, tadvaço dadiḥ) 2.14.2 ; 37.1
viṣṇor eṣasya prabhṛthe havāmahe (7.40.5, havirbhiḥ) 2.34.11 ; 7.40.5
tubhyaṁ suto maghavan tubhyam ābhṛtaḥ (10.116.7, pakvaḥ) 2.36.5 ; 10.116.7
āpa oṣadhīr vaninānī yajñiyā (7.34.25, vanino juṣanta) 7.34.25 ; 10.66.9
mā no martāya ripave rakṣasvine (8.22.14, vājinīvasū) 8.22.24 ; 60.8

CLASS B: GRAMMATICAL VARIATIONS OF REPEATED PĀDAS

Character and Scope of Grammatical Variations.—Grammatical variations in repeated pādas involve all the inflective categories of finite verb, participle, noun, adjective, pronoun, &c. Just as the Vedic poets exercise great freedom in modulating or completely changing part of the lexical matter of a given pāda, so they feel free to change the grammatical forms. One poet addresses Indra in the second person with the vocatives that make up a pāda, çatamūte çatakrato (8.46.3); another praises him in the third person with the corresponding nominatives, çatamūtiḥ çatakratuḥ (8.99.8). Or, a poet addresses the same god directly with pra nūtanā maghavan yā cakartha (5.31.6); another

lauds him indirectly with pra nūtanā maghavā yā cakāra (7.98.5). These are straight and complete variations which metamorphose some statement in a single consistent way. Not at all rare, and much more problematic and difficult to assort, are multiple grammatical changes which pull in different directions. So, e.g. 1.176.1 says of Indra, ṛghāyamāṇa invasi 'with a rush thou dost penetrate'; on the other hand 1.10.8 has the statement, (nahi tvā rodasī ubhe) ṛghāyamāṇam invataḥ, 'not do the two Rodasī (Heaven and Earth) penetrate thee when thou rushest'. The complexity of the change in this last instance is marked by the fact that the subject (ṛghāyamāṇa) of the verb, invasi, becomes the object (ṛghāyamāṇam) of the same verb, invataḥ, in the repeated pāda. This example shows, too, that a perfectly harmonious arrangement of all such variations cannot be expected. Every imaginable variation may occur, theoretically at least; but some are common and typical, others rare and exceptional. They are governed by tendencies so marked as to permit us to establish certain classes that may throw light upon the stylistic habits of the poets. It will be observed that grammatical variation—grammatical ūha, as we may call it—is a constant factor in imitation, and that these variations are at times attended by some strain.

Class B, Grammatical Variations of Repeated Pādas: Eleven subdivisions.—The examples, according as they concern the inflection of verbum or nomen (substantivum or adjectivum) or pronomen, may be presented under eleven heads, as follows:

B 1. Gratuitous and metrical variations either in verbs or substantives.
B 2. Variation of second and third persons.
B 3. Variation of first and other persons.
B 4. Variation of number in finite verbs and participles.
B 5. Variation of finite verbs and participles or gerunds or the like.
B 6. Sporadic and complex variations of verb.
B 7. Variation of vocatives and other cases.
B 8. Variation of nominatives and accusatives.
B 9. Other case variations.
B 10. Variation of number and gender.
B 11. Variation of pronouns.

B 1. Gratuitous and metrical variations in verbs or substantives

Some changes are supported, apparently, by neither grammatical, lexical nor metrical reasons. Thus verbs in the following pairs:

ghṛtaṁ duhrata āçiram 1.134.6
ghṛtaṁ duhata āçiram 8.6.19

mandasvā su svarṇare 8.6.39
mādayasva svarṇare 8.103.14

No more clear is the reason why the Vālakhilya poet of 8.50(Vāl. 2).5 should have substituted the awkward pāda, yaṁ te svadāvan svadanti gūrtayaḥ, for 8.49(Vāl.1).5, yaṁ te svadhāvan svadayanti dhenavaḥ. We can say no more than that these are cases of forgetful imitation, or, possibly, repetition with a change designed as a touch of originality.

Similarly the case form of a noun is at times altered without any, or at least without pressing reason. The expression, aktor vyuṣṭāu paritakmyāyāḥ, 5.30.18, seems to mean exactly the same thing as, aktor vyuṣṭāu paritakmyāyām in 6.24.9. In 10.93.11 the pāda, (abhiṣṭaye) sadā pāhy abhiṣṭaye imitates. (abhiṣṭibhiḥ) sadā pāhy abhiṣṭibhiḥ in 1.129.9; there is no real difference of meaning, though the latter seems to me primary: see under 1.129.9. In 10.171.3, tvaṁ tyam indra martyam, the pronoun tyam is a rather pretentious archaism (considering the character of the hymn), as compared with tam in 5.35.5, tvaṁ tam indra martyam.

In a much larger number of cases the choice between two forms which are grammatically equivalent is controlled by the metres of the verses (see pp. 523 ff.): tense-stem, mode-stem, voice, personal ending; noun-stem, noun-case, or noun-number, &c., are changed for cadence's sake, but without altering the least bit the real meaning of the verb, or even the pāda as a whole. Thus in the verb:

asmabhyaṁ çarma bahulaṁ vi yanta (5.55.9, yantana) 5.55.9; 6.51.5
adhi stotrasya sakhyasya gāta (5.55.9, gātana) 5.55.9; 10.98.8
ādityāir no aditiḥ çarma yaṅsat (10.66.3, yachatu) 1.107.2; 4.54.6; 10.66.3
ava tmanā dhṛṣatā (7.18.20, bṛhataḥ) çambaraṁ bhinat (7.18.20, bhet) 1.54.4; 7.18.20
yan mā somāso mamadan yad ukthā (10.48.4, somāsa ukthino amandiṣuḥ) 4.42.6; 10.48.4
vi yo rajāṅsy amimīta sukratuḥ (1.160.4, yo mame rajasī sukratūyayā) 1.160.4; 6.7.7

Again, in the substantive;

ny ūhathuḥ purumitrasya yoṣām (10.39.7, yoṣaṇām) 1.117.20: 10.39.7
sa jāyamānaḥ parame vyomani (7.5.9, vyoman) 1.143.2; 6.8.2; 7.5.9
rathā açvāsa uṣaso vyuṣṭāu (4.45.2, vyuṣṭiṣu) 4.14.4; 45.2
naras tokasya tanayasya sātāu (7.82.9, sātiṣu) 4.24.3; 7.82.9
vṛṣā pavitre adhi sāno avyaye (9.97.10, avye) 9.86.3; 97.40
saṁ vo madāso agmata (4.34.2, madā agmata saṁ puraṁdhiḥ) 1.20.5; 4.34.2
çataṁ pūrbhir yaviṣṭhya (6.48.8, yaviṣṭha pāhy aṁhasaḥ) 6.48.8; 7.16.10
pāhi dhūrter arāvṇaḥ (7.1.3, dhūrter araruṣo aghāyoḥ) 1.36.15; 7.1.13
çiprāḥ çīrṣan hiraṇyayīḥ (5.54.11, çīrṣasu vitatā hiraṇyayīḥ) 5.54.11; 8.7.25.

B 2. Variations of second and third persons

The commonest of all verbal variations, most typical of the habits of the poets, is that of the second and third persons of the same number. On the one hand a given divinity or divinities are addressed directly in the second person; on the other hand qualities and deeds are attributed to them or demanded of them in the third person. Thus:

avāsṛjaḥ (2.12.12, avāsṛjat) sartave sapta sindhūn 1.32.12; 2.12.12
ā sūryaṁ rohayo (1.7.3, rohayad) divi 1.7.3; 8.89.7; 9.107.7; 10.156.4
jeṣaḥ (8.40.10, jeṣat) svarvatīr apaḥ 1.10.8; 8.40.10
avyo vāraṁ vi dhāvati (9.16.8, dhāvasi) 9.16.8; 28.1; 106.10
viçvam ā bhāsi (3.44.4, bhāti) rocanam 1.49.4; 150.4; 3.44.4

çyeno na vaṅsu kalaçeṣu sīdasi (9.57.3, vaṅsu ṣīdati) 9.57.3; 86.35
ahan vṛtraṁ nir apām āubjo (1.85.9, āubjad) arṇavam 1.56.5; 85.9
viçvaṁ puṣyati (10.132.2, puṣyasi) vāryam 1.81.9; 5.5.6; 10.132.2
ā rodasī apṛṇā (4.18.5; 10.45.6, apṛṇāj) jāyamānaḥ 3.6.2; 4.18.5; 7.13.2; 10.45.6
svadhvarā kṛṇuhi jātavedaḥ (6.10.1; 7.17.4, karati jātavedāḥ) 3.6.6; 6.10.1; 7.17.3, 4
suvedā no vasū kṛdhi (6.48.15, karat) 6.48.15; 7.32.25
antar mahāṅç carati (10.4.2, carasi) rocanena 3.55.9; 10.4.2
puro dadhat saniṣyasi (5.31.11, saniṣyati) kratuṁ naḥ 4.20.3; 5.31.11
pra nūtanā maghavan yā cakartha (7.98.5, maghavā yā cakāra) 5.31.6; 7.98.5
abhi prayāṅsi sudhitāni hi khyaḥ (10.53.2, khyat) 6.15.15; 10.53.2
saṁ sūryeṇa rocase (9.2.6, rocate) 8.9.18; 9.2.6
vy antarikṣam atiraḥ (8.4.17, atirat) 8.14.7; 10.153.3
athemā viçvā pṛtanā jayāsi (10.52.5, jayāti) 8.96.7; 10.52.5
sadyo jajñāno havyo babhūtha (8.96.21, babhūva) 8.96.21; 10.6.7
vṛṣāva cakrado (9.7.3, cakradad) vane 9.7.3; 107.22
nṛmṇā vasāno arṣasi (5.7.4, arṣati) 9.7.4; 62.23
punāno vācam iṣyasi (9.30.1, iṣyati) 9.30.1; 64.25
apaghnan pavase (9.61.25, pavate) mṛdhaḥ 9.61.25; 63.24
gobhir aũjāno arṣasi (9.103.1, arṣati) 9.103.2; 107.22
nyañ̃ uttānam anv eṣi (10.27.3, eti) bhūmim 10.27.13; 142.5
pari tmanā viṣuṁ ūpo jigāsi (7.84.1, viṣurūpā jigāti) 5.15.4; 7.84.1
ṛtāvānāv ṛtam ā ghoṣatho (8.25.4, ghoṣato) bṛhat 1.151.4; 8.25.4
juṣethāṁ (5.72.8, juṣetāṁ) yajñam iṣṭaye 5.72.3; 78.3; 8.38.4

B 3. Variation of first and other persons

This small group, not entirely uniform in character, calls attention to the fact that the gods or the poets are at times introduced dramatically as engaged in self-praise (ātmastuti). The first pair under this head shows that the passage in the first person is a direct, and formally inferior, imitation of the passage in the third person; see under 4.17.3. It is, perhaps, not too much to say that, as a matter of principle, passages which introduce the gods in the first person, when paralleled by passages in the third person, are late and imitative. Therefore, and for intrinsic reasons also, passages generally in which gods recount their own exploits are likely to belong to a later stratum of Vedic composition. See also under 1.51.8:

vadhīṁ vṛtraṁ vajreṇa mandasānaḥ 10.28.7
vadhīd vṛtraṁ vajreṇa mandasānaḥ 4.17.3

ṛtasya panthām anv emi sādhuyā 10.66.13
ṛtasya panthām anv eti sādhu 1.124.3; 5.80.4; 10.66.13

yat sunvate yajamānāya çikṣam 10.27.1
yat sunvate yajamānāya çikṣathaḥ 8.59(Vāl. 11).1; 10.27.1

viçvā jātāny abhy asmi mahnā 8.100.4
viçvāni sānty abhy astu mahnā 2.28.1

gṛham indraç ca ganvahi 8.69.7
gṛham indraç ca gachatam 1.135.7; 4.49.3

rathaṁ na dhīraḥ svapā atakṣam 5.2.11; 29.5
rathaṁ na dhīraḥ svapā atakṣiṣuḥ 1.130.6[1]

[1] In this pair the first person version, having 'poets' for its subject, is pretty certainly prior and superior to the third person version; see under 1.130.6, and cf. under 7.16.20.

B 4. Variation of grammatical number in finite verbs and participles

This class includes the variations as between singular and plural, singular and dual, dual and plural. At times these cases are still further diversified by change of person. They illustrate most clearly the monotonously imitative habits in the praise and invocation of the gods which make it easy to obliterate intrinsic distinctions and probabilities. So the statement about Indra and Soma in 6.72.2, aprathataṁ pṛthivīṁ mātaraṁ vi, is imitated baldly in connexion with the plural Aṅgiras in 10.62.3, aprathayan pṛthivīṁ mātaraṁ vi; see under 6.72.2[d]. In not a few cases such variations harbour hermeneutic or chronological criteria:

Finite Verbs

āsadyāsmin barhiṣi mādayasva 10.17.8
āsadyāsmin barhiṣi mādayethām 6.68.11
āsadyāsmin barhiṣi mādayadhvam 6.52.13

viçvam āyur vy açnavat 1.93.3
viçvam āyur vy açnutam 10.85.42
viçvam āyur vy açnutaḥ 8.31.8

somo arṣati (9.33.3, somā arṣanti) viṣṇave 9.33.3; 34.2; 65.20
yat sīm āgaç cakṛmā tat su mṛḷata (7.93.7, mṛḷa) 1.179.5; 7.93.7
yukṣvā (5.56.6, yuñgdhvaṁ) hy aruṣī rathe 1.14.12; 5.56.6
divaç ca gmaç ca rājasi (5.38.3, rājathaḥ) 1.25.20; 5.38.3
upa naḥ sutam ā gahi (5.71.3, gatam) 1.16.4; 3.42.1; 5.71.3
yad antarikṣa ā gahi (5.73.1, gatam) 5.73.1; 8.97.5
devatrā havyam ohiṣe (8.19.1, ohire) 1.128.6; 8.19.1
pari dyāvāpṛthivī yāti (1.115.3, yanti) sadyaḥ 1.115.3; 3.58.8
sutānāṁ pītim arhasi (5.51.6, arhathaḥ) 1.134.6; 5 51.6
huveya (6.57.1, huvema) vājasātaye 6.57.1; 8.9.13
kratuṁ punīta (8.53.6, punata) ānuṣak 8.12.11; 53(Vāl. 5).6
rayiṁ gṛṇatsu dhāraya (5.86.6, didhṛtam) 5.86.6; 8.13.12
imaṁ no yajñam ā gatam (9.5.8, gaman) 5.5.7; 9.5.8
madhye divaḥ svadhayā mādayethe (10.15.14, mādayante) 1.108.12; 10.15.14
rāyas poṣaṁ yajamānāya dhattam (10.17.9, dhehi) 8.59(Vāl. 11).7; 10.17.9
ā no yāhy (8.8.5, yātam) upaçruti 8.8.5; 34.11
çṛṇutaṁ (8.13.7, çṛṇudhī) jaritur havam 7.94.2; 8.13.7; 85.4
aprathataṁ (10.62.3, aprathayan) pṛthivīṁ mātaraṁ vi 6.72.2; 10.62.3
pra ṇa spārhābhir ūtibhis tiretam (7.58.3, tireta) 7.58.3; 84.3
sunoty (8.31.5, sunuta) ā ca dhāvati (8.31.5, dhāvataḥ) 7.32.6; 8.31.5[1]
sa no mṛḷātīdṛçe 4.57.1 : tā no mṛḷāta īdṛçe 6.60.5
rayiṁ dhattha (6.68.6, dhattho; 7.84.4, dhattaṁ) vasumantaṁ purukṣum 4.38.10; 6.68.6; 7.84.4

Participles

īçānaṁ (10.9.5, īçānā) vāryāṇām 1.5.2; 24.3; 10.9.5
rājantam (8.8.18, rājantāv) adhvarāṇām 1.1.8; 45.4; 8.8.18
yatamānā (5.4.4, yatamāno) raçmibhiḥ sūryasya 1.123.12; 5.4.4
trir ā divo vidathe patyamānaḥ (3.56.5, patyamānāḥ) 3.54.11; 56.5
gṛṇāno jamadagninā 9.62.24; 65.25: gṛṇānā (dual), &c. 3.62.18; 8.101.8
dame-dame sapta ratnā dadhānaḥ (6.74.1, dadhānā, dual) 5.1.5; 6.74.1
sutā (9.34.4, suta) indrāya vāyave 5.51.7; 9.33.3; 34.2
ratnaṁ devasya savitur iyānaḥ (7.52.3, iyānāḥ) 7.38.6; 52.3
çumbhamāna (9.64.5, çumbhamānā) ṛtāyubhir mṛjyamāno (9.64.5, mṛjyamānā) gabhastyoḥ 9.36.4; 64.5

[1] Cf. AV. 6.2.1, sunotā ca dhāvata.

çyeno na vaṅsu kalaçeṣu sīdasi (9.57.3, vaṅsu ṣīdati) 9.57.3; 86.35
ahan vṛtraṁ nir apām āubjo (1.85.9, āubjad) arṇavam 1.56.5; 85.9
viçvaṁ puṣyati (10.132.2, puṣyasi) vāryam 1.81.9; 5.5.6; 10.132.2
ā rodasī apṛṇā (4.18.5; 10.45.6, apṛṇāj) jāyamānaḥ 3.6.2; 4.18.5; 7.13.2; 10.45.6
svadhvarā kṛṇuhi jātavedaḥ (6.10.1; 7.17.4, karati jātavedāḥ) 3.6.6; 6.10.1; 7.17.3, 4
suvedā no vasū kṛdhi (6.48.15, karat) 6.48.15; 7.32.25
antar mahāṅç carati (10.4.2, carasi) rocanena 3.55.9; 10.4.2
puro dadhat saniṣyasi (5.31.11, saniṣyati) kratuṁ naḥ 4 20.3; 5.31.11
pra nūtanā maghavan yā cakartha (7.98.5, maghavā yā cakāra) 5.31.6; 7.98.5
abhi prayāṅsi sudhitāni hi khyaḥ (10.53.2, khyat) 6.15.15; 10.53.2
saṁ sūryeṇa rocase (9.2.6, rocate) 8.9.18; 9.2.6
vy antarikṣam atiraḥ (8.4.17, atirat) 8.14.7; 10.153.3
athemā viçvā pṛtanā jayāsi (10.52.5, jayāti) 8.96.7; 10.52.5
sadyo jajñāno havyo babhūtha (8.96.21, babhūva) 8.96.21; 10.6.7
vṛṣāva cakrado (9.7.3, cakradad) vane 9.7.3; 107.22
nṛmṇā vasāno arṣasi (5.7.4, arṣati) 9.7.4; 62.23
punāno vācam iṣyasi (9.30.1, iṣyati) 9.30.1; 64.25
apaghnan pavase (9.61.25, pavate) mṛdhaḥ 9.61.25; 63.24
gobhir añjāno arṣasi (9.103.1, arṣati) 9.103.2; 107.22
nyañ uttānam anv eṣi (10.27.3, eti) bhūmim 10.27.13; 142.5
pari tmanā viṣurūpo jigāsi (7.84.1, viṣurūpā jigāti) 5.15.4; 7.84.1
ṛtāvānāv ṛtam ā ghoṣatho (8.25.4, ghoṣato) bṛhat 1.151.4; 8.25.4
juṣethāṁ (5.72.8, juṣetāṁ) yajñam iṣṭaye 5.72.3; 78.3; 8.38.4

B 3. Variation of first and other persons

This small group, not entirely uniform in character, calls attention to the fact that the gods or the poets are at times introduced dramatically as engaged in self-praise (ātmastuti). The first pair under this head shows that the passage in the first person is a direct, and formally inferior, imitation of the passage in the third person; see under 4.17.3. It is, perhaps, not too much to say that, as a matter of principle, passages which introduce the gods in the first person, when paralleled by passages in the third person, are late and imitative. Therefore, and for intrinsic reasons also, passages generally in which gods recount their own exploits are likely to belong to a later stratum of Vedic composition. See also under 1.51.8:

vadhīṁ vṛtraṁ vajreṇa mandasānaḥ 10.28.7
vadhīd vṛtraṁ vajreṇa mandasānaḥ 4.17.3

ṛtasya panthām anv emi sādhuyā 10.66.13
ṛtasya panthām anv eti sādhu 1.124.3; 5.80.4; 10.66.13

yat sunvate yajamānāya çiksam 10.27.1
yat sunvate yajamānāya çikṣathaḥ 8.59(Vāl. 11).1; 10.27.1

viçvā jātāny abhy asmi mahnā 8.100.4
viçvāni sānty abhy astu mahnā 2.28.1

gṛham indraç ca ganvahi 8.69.7
gṛham indraç ca gachatam 1.135.7; 4.49.3

rathaṁ na dhīraḥ svapā atakṣam 5.2.11; 29.5
rathaṁ na dhīraḥ svapā atakṣiṣuḥ 1.130.6[1]

[1] In this pair the first person version, having 'poets' for its subject, is pretty certainly prior and superior to the third person version; see under 1.130.6, and cf. under 7.16.20.

B 4. Variation of grammatical number in finite verbs and participles

This class includes the variations as between singular and plural, singular and dual, dual and plural. At times these cases are still further diversified by change of person. They illustrate most clearly the monotonously imitative habits in the praise and invocation of the gods which make it easy to obliterate intrinsic distinctions and probabilities. So the statement about Indra and Soma in 6.72.2, aprathataṁ pṛthivīṁ mātaraṁ vi, is imitated baldly in connexion with the plural Āṅgiras in 10.62.3, aprathayan pṛthivīṁ mātaraṁ vi; see under 6.72.2[d]. In not a few cases such variations harbour hermeneutic or chronological criteria:

Finite Verbs

āsadyāsmin barhiṣi mādayasva 10.17.8
āsadyāsmin barhiṣi mādayethām 6.68.11
āsadyāsmin barhiṣi mādayadhvam 6.52.13

viçvam āyur vy açnavat 1.93.3
viçvam āyur vy açnutam 10.85.42
viçvam āyur vy açnutaḥ 8.31.8

somo arṣati (9.33.3, somā arṣanti) viṣṇave 9.33.3; 34.2; 65.20
yat sīm āgaç cakṛmā tat su mṛḷata (7.93.7, mṛḷa) 1.179.5; 7.93.7
yukṣvā (5.56.6, yuñgdhvaṁ) hy aruṣī rathe 1.14.12; 5.56.6
divaç ca gmaç ca rājasi (5.38.3, rājathaḥ) 1.25.20; 5.38.3
upa naḥ sutam ā gahi (5.71.3, gatam) 1.16.4; 3.42.1; 5.71.3
yad antarikṣa ā gahi (5.73.1, gatam) 5.73.1; 8.97.5
devatrā havyam ohiṣe (8.19.1, ohire) 1.128.6; 8.19.1
pari dyāvāpṛthivī yāti (1.115.3, yanti) sadyaḥ 1.115.3; 3.58.8
sutānāṁ pītim arhasi (5.51.6, arhathaḥ) 1.134.6; 5 51.6
huveya (6.57.1, huvema) vājasātaye 6.57.1; 8.9.13
kratuṁ punīta (8.53.6, punata) ānuṣak 8.12.11; 53(Vāl. 5).6
rayiṁ gṛṇatsu dhāraya (5.86.6, didhṛtam) 5.86.6; 8.13.12
imaṁ no yajñam ā gatam (9.5.8, gaman) 5.5.7; 9.5.8
madhye divaḥ svadhayā mādayethe (10.15.14, mādayante) 1.108.12; 10.15.14
rāyas poṣaṁ yajamānāya dhattam (10.17.9, dhehi) 8.59(Vāl. 11).7; 10.17.9
ā no yāhy (8.8.5, yātam) upaçruti 8.8.5; 34.11
çṛṇutaṁ (8.13.7, çṛṇudhī) jaritur havam 7.94.2; 8.13.7; 85.4
aprathataṁ (10.62.3, aprathayan) pṛthivīṁ mātaraṁ vi 6.72.2; 10.62.3
pra ṇa spārhābhir ūtibhis tiretam (7.58.3, tireta) 7.58.3; 84.3
sunoty (8.31.5, sunuta) ā ca dhāvati (8.31.5, dhāvataḥ) 7.32.6; 8.31.5[1]
sa no mṛḷātīdṛçe 4.57.1 : tā no mṛḷāta īdṛçe 6.60.5
rayiṁ dhattha (6.68.6, dhattho; 7.84.4, dhattaṁ) vasumantaṁ purukṣum 4.38.10; 6.68.6; 7.84.4

Participles

īçānaṁ (10.9.5, īçānā) vāryāṇām 1.5.2; 24.3; 10.9.5
rājantam (8.8.18, rājantāv) adhvarāṇām 1.1.8; 45.4; 8.8.18
yatamānā (5.4.4, yatamāno) raçmibhiḥ sūryasya 1.123.12; 5.4.4
trir ā divo vidathe patyamānaḥ (3.56.5, patyamānāḥ) 3.54.11; 56.5
gṛṇāno jamadagninā 9.62.24; 65.25: gṛṇānā (dual), &c. 3.62.18; 8.101.8
dame-dame sapta ratnā dadhānaḥ (6.74.1, dadhānā, dual) 5.1.5; 6.74.1
sutā (9.34.4, suta) indrāya vāyave 5.51.7; 9.33.3; 34.2
ratnaṁ devasya savitur iyānaḥ (7.52.3, iyānāḥ) 7.38.6; 52.3
çumbhamāna (9.64.5, çumbhamānā) ṛtāyubhir mṛjyamāno (9.64.5, mṛjyamānā) gabhastyoḥ 9.36.4; 64.5

[1] Cf. AV. 6.2.1, sunotā ca dhāvata.

B 5. Variation of finite verbs and participles or gerunds or the like

antarikṣeṇa patatām (pres. participle gen. plur.) 1.25.7
antarikṣeṇa patataḥ (pres. participle acc. plur.) 8.7.35
antarikṣeṇa patati 10.136.4

indro vṛtrāṇy apratī jaghāna (7.23.3, jaghanvān) 6.44.14; 7.23.3
sa naḥ pāvaka dīdivaḥ (3.10.8, dīdihi) 1.12.10; 3.10 8
vāvṛdhāte (8.53.2, vāvṛdhāno) dive-dive 8.12.28; 53(Vāl 5).2
vyūrṇute (5.80.6, vyūrṇvatī) dāçuṣe vāryāṇi 5.80.6; 6.50.8
sa pavasva madintama (9.99.6, punāno madintamaḥ) 9.50.5; 9.99.6
prarocayan (9.85.12, prārūrucad) rodasī mātarā çuciḥ 9.75.4; 85.12
anārambhaṇe tamasi praviddham (7.104.3, pra vidhyatam) 1.182.6; 7.104.3
vṛṣeva yūthā pari koçam arṣasi (9 96.20, arṣan) 9.76.5; 96.20
api kratuṁ sucetasaṁ vatema (7.60.6, vatantaḥ) 7.3.10; 60.6
sam u vo (7.61.6, vāṁ) yajñaṁ mahayan (7.61.6, mahayaṁ) namobhiḥ 7.42.3; 61.6
somaḥ punānaḥ kalaçeṣu sīdati (9.96.23, sattā) 9.68.9; 96.23
çyeno na yonim āsadat (9.82.1, ghṛtavantam āsadam, gerund) 9.62.4; 82.1
ṛtasya yonim āsadaḥ 5.21.4; . . . āsadam (gerund) 3.62.13; 9.8.3; 64.22
iṣkartā vihrutaṁ punaḥ 8.1.12 (nom. agentis); 20 26 (2d plur. aor. impv.)
yad aṅga taviṣīyase (8.7.2, taviṣīyavaḥ) 8.6.26; 7.2
indraṁ jāitrāya harṣayan (8.15.13, harṣayā çacīpatim) 8.15.13; 9.111.3
kṛṣṇā tamāṅsi jaṅghanat (10.89.2, tviṣyā jaghāna) 9.66.24; 10.89.2
acikradad (9.101.16, kanikradad) vṛṣā hariḥ 9.2.6; 101.16

B 6. Sporadic and complex variations of verb

The circumstances of verbal inflexion are often mixed so that the verb of one repeated pāda differs in more than one single respect from the verb of the other. These complex qualities appear occasionally in the lists given hitherto. Such cases will not be repeated here. The following list contains additional sporadic interchanges of tense, mode, and so on. Some of them share qualities of the pairs in the preceding list, but for the most part they exhibit relations differing from them:

jyok paçyāt (10.59.6, paçyema) sūryam uccarantam 4.25.4; 10.59.6
apatyasācaṁ çrutyaṁ rarāthām (6.72.5, rarāthe) 1.117.23; 6.72.5
abhi prayo nāsatyā vahanti (6.63.7, vahantu) 1.118.4; 6.63.7
mādayāse (8.103.14, mādayasva) svarṇare 8.65.2; 103.14
pavante vājasātaye 9.13.3; 42.3; pavasva, &c. 9.43.6; 107.23
ṛghāyamāṇa invasi 1.176.1; ṛghāyamāṇam invataḥ 1.10.8
dadhatho (7.75.6, dadhāti) ratnaṁ vidhate janāya 4.44.4; 7.75.6
dhukṣanta pipyuṣīm iṣam 8.7.3; dhukṣasva, &c. 8.13.25; 54(Vāl. 6).7; 9.61.15
stṛṇīta barhir ānuṣak 1.13.5; tistire, &c. 3.41.2; stṛṇanti, &c. 8.45.1
ahūmahi (8.52 4. juhūmasi) çravasyavaḥ 6.45.10; 8.24.18; 52(Vāl. 4).4
viçvā adhi çriyo dadhe (10.21.3, dhiṣe; 10.127 1, 'dhita) 2.8.5; 10.21.3; 127.1
yad adya sūra udite (8.27.19, sūrya udyati) 7.66.4; 8.27.19, 21
jīvema (10.85.39, jīvāti) çaradaḥ çatam 7.66.16; 10.85.39[1]
pra ṇo yachatād (8.9.1, prāsmāi yachatam) avṛkaṁ pṛthu chardiḥ 1.48.15; 8.9.1
vy uchā (5.79.2, āucho) duhitar divaḥ 1.48.1; 5.79.2, 3, 9

[1] Cf. my Vedic Concordance under asāu jīva.

B 7. Variation of vocatives and other cases

In a great many instances the repeated pādas contain a single predicative or attributive expression in which one or more case forms are varied to suit the connexion in the stanza. Especially vocative expressions vary with expressions with other cases, according as a divinity is mentioned in the third person, or addressed directly in the second person (cf. p. 561, bottom):

svadhvarā karati jātavedāḥ 6.10.1 ; 7.17.4
svadhvarā kṛṇuhi jātavedaḥ 3.6.6 ; 7.17.3

pra nūtanā maghavā yā cakāra 7.98.5
pra nūtanā maghavan yā cakartha 5.32.6

sahasrote çatāmagha 8.34.7
sahasrotiḥ çatāmaghaḥ 9.62.14

çatamūte çatakrato 8.46.3
çatamūtiṁ çatakratum 8.99.8

indav indrāya matsaram 9.26.6
indum indrāya matsaram 9.53 4 ; 63.17

indav indrāya pītaye 9.30.5 ; 45.1 ; 50.5 ; 64.12
indum indrāya pītaye 9.32.2 ; 38.2 ; 43.2 ; 65.8

açve na citre aruṣi 1.30.21
açveva citrāruṣī 4.52.2

{ indra viçvābhir ūtibhiḥ 8.37.1–6 ; 61.5 ; 10.134.3
{ indra viçvābhir ūtibhir vavakṣitha 8.12.5
indro viçvābhir ūtibhiḥ 8.32.12

ugrābhir ugrotibhiḥ 1.129.5
ugra ugrābhir ūtibhiḥ 1.7.4

agne çukreṇa çociṣā 1.12.12 ; 8.44.14 ; 10.21.8
agniḥ çukreṇa çociṣā 8.56(Vāl. 8).5
agniṁ çukreṇa çociṣā 1.45.4

viçvāni deva vayunāni vidvān 1.189.1
viçvāni devo vayunāni vidvān 3.5.6

devebhyo havyavāhana 3.9.6 ; 10.118.5 ; 119.13
devebhyo havyavāhanaḥ 10.150.1

hotrābhir agne manuṣaḥ svadhvaraḥ 10.11.5
hotrābhir agnir manuṣaḥ svadhvaraḥ 2.2.8

indraṁ soma mādayan dāivyaṁ janam 9.80.5
indraṁ somo mādayan dāivyaṁ janam 9.84.3

indav indrasya sakhyaṁ juṣāṇaḥ 8.48.2
indur indrasya sakhyaṁ juṣāṇaḥ 9.97.11

Cf. also under 5.28.6^{b} ; 8.69.10^{d} ; 9.36.5^{b}.

B 8. Variation of nominatives and accusatives

Similar circumstances operate to produce an equally large number of pāda-pairs, one of which is throughout in the nominative ; the other in the accusative. Or, an important single word shows the same change in a pāda-pair :

duhçaṅso martyo ripuḥ 2.41.8
duhçaṅsaṁ martyaṁ ripum 8.18.14

agnī ratho na vedyaḥ 8.19.8
agniṁ rathaṁ na vedyam 8.84.1

açvasā vājasā uta 9.2.10
açvasāṁ vājasām uta 6.53.20

pavamāno vicarṣaṇiḥ 9.28.5
pavamānaṁ vicarṣaṇim 9.60.1

yajiṣṭho havyavāhanaḥ 7.15.6
yajiṣṭhaṁ havyavāhanam 8.19.21
Cf. yajiṣṭhaṁ havyavāhana 1.36.20; 44.5

maṅhiṣṭho vājasātaye 8.4.18; 88.6
maṅhiṣṭhaṁ vājasātaye 1.130.1

avyo vāre pari priyaḥ 9.7.6; 52.2; 107.6
avyo vāre pari priyam 9.50.3

tiro rajāṅsy aspṛtaḥ 9.3.8
tiro rajāṅsy aspṛtam 8.82.9

rathītamo rathīnām 8.45.7
rathītamaṁ rathīnām 1.11.1

dhanaṁjayo raṇe-raṇe 1.74.3
dhanaṁjayaṁ raṇe-raṇe 6.16.15

tiras tamāṅsi darçataḥ 3.27.13
tiras tamāṅsi darçatam 8.74.5

asya hi svayaçastaraḥ 5.17.2
asya hi svayaçastaram 5.82.2

parvateṣv apaçritaḥ 5.61.19
parvateṣv apaçritam 1.84.18

stomebhir havanaçrutā (nom. dual) 6.59.10; 8.8.7
stomebhir havanaçrutam 8.12.23

iha tyā sadhamādyā (sc. harī, in nominative) 8.32.29 = 8.93.24
iha tyā sadhamādyā (sc. harī, in accusative) 8.13.27

{ indrāya madhumattamaḥ 9.67.16
{ indrāya madhumattamāḥ 9.12.1
indrāya madhumattamam 9.63.19

B 9. Other variations of case

Very much rarer and more mixed than the relations between vocative and other cases, or nominative and accusative, are the relations between other (mostly oblique) cases. In a number of instances the pādas are not convertible by the mere process of changing a single given case into another. The correspondence of such pāda-pairs is more complicated and problematic; it involves a remoter and less certain kind of imitativeness, calling up the question of priority more insistently than do the conditions of the pairs discussed so far. I have alluded above (p. 562) to the more complicated relations of the pair:

ṛghāyamāṇa invasi 1.176.1
ṛghāyamāṇam invataḥ 1.10.8. Cf. also under 1.12.7[b].

Similar pairs, whose meaning and chronology are, where profitable, discussed in the body of the work, are contained in the following list, which gathers up the remaining varieties of case relations:

uçanā (nominative) yat parāvataḥ 1.130.9
uçanā (apparently instrumental) yat parāvataḥ 8.7.26

punānāya prabhūvaso 9.29.3
punānasya prabhūvasoḥ 9.35.6

ṛbhum ṛbhukṣaṇo rayim 4.37.5
ṛbhukṣaṇam ṛbhuṁ rayim 8.93.34

tuvidyumna yaçasvataḥ (3.16.6, °vatā) 1.9.6; 3.16.6
sidhram adya divispṛçam (5.13.2, °spṛçaḥ) 1.142.8; 2.41.20; 5.13.2
ni ketavo (5.66.4, ketunā) janānām 1.191.4; 5.66.4
agnis tuviçravastamaḥ (5.25.5, °tamam) 3.11.6; 5.25.5
stotṛbhya (8.32.7, stotāra) indra girvaṇaḥ 4.32.8; 8.32.7
asmabhyaṁ carṣaṇīsaham (7.94.7, °sahā) 5.35.1; 7.94.7
antarikṣeṇa patatām (8.7.35, patataḥ) 1.25.7; 8.7.35
ṛtasya padaṁ (10.177.2, pade) kavayo ni pānti 10.5.2; 177.2
janāso (3.59.5, janāya) vṛktabarhiṣaḥ 3.59.9; 5.23.3; 35.6; 8.5.17; 6.37
varuṇa mitra dāçuṣaḥ (8.47.1, dāçuṣe) 5.71.3; 8.47.1
samudrasyādhi viṣṭapi (8.34.13, viṣṭapaḥ) 8.34.13; 97.5; 9.12.6
brahmadviṣe (10.182.3, °dviṣaḥ) çarave hantavā u 10.125.6; 182.3
abhi stomā (8.8.3, stomāir) anūṣata 1.11.8; 6.60.7; 8.8.3

B 10. Variation of number and gender

The remaining changes in substantival inflexion concern different numbers or genders, in nouns, adjectives, or participles. The instances are mostly pādas applied to different divinities, which pādas, except for these variations, are of identical tenor. At times, however, it is a question of different objects or things. Occasionally the relations of such pāda-pairs are more intricate: these cases, it should be remembered, have already been discussed in due order in the main body of this work; see, e.g. (under 4.56.2):

devī (dual) devebhir yajate yajatrāiḥ 4.56.2
devī (singular) devebhir yajatā yajatrāiḥ 7.75.7
devī (singular) devebhir yajatā yajatra 10.11.8

The following list includes the remaining cases:

sāmrājyāya sukratuḥ (8.25.8, °kratū) 1.25.10; 8.25.8
ni duryoṇa āvṛṇāñ mṛdhravācaḥ (5.32.8 °vācam) 5.29.10; 32.8
ā pavasva sahasriṇam (9.33.6, °ṇaḥ) 9.33.6; 40.3; 62.12; 63.1; 65.21
divi pravācyaṁ kṛtaḥ (2.24.4, kṛtam) 1.105.16; 2.24.4
jyotir viçvasmāi bhuvanāya kṛṇvatī (4.14.2, kṛṇvan) 1.92.4; 4.14.2
indrāya somaṁ suṣutaṁ bharantaḥ (10.30.13, bharantīḥ) 3.36.7; 10.30.13
yahvī ṛtasya mātarā (9.35.5, mātaraḥ) 1.142.7; 5.5.6; 9.33.5; 102.7; 10.59.8
devā (7.47.3, devīr) devānām api yanti pāthaḥ 3.8.9; 7.47.3
asmabhyaṁ gātuvittamaḥ (9.101.10, °māḥ) 9.101.10; 106.6
pari tmanā viṣurūpo jigāsi (7.84.1 °rūpā jigāti) 5.15.4; 7.84.1
patiṁ (5.86.4, patī) turasya rādhasaḥ 5.86.4; 6.60.5
ṛtāvānā (5.67.4, °no) jane-jane 5.65.2; 67.4
stomebhir havanaçrutā (8.12.23, °tam) 6.59.10; 8.8.7; 12.23
indrāya madhumattamāḥ (9.63.19, °mam; 9.67.16, °maḥ) 9.12.1; 63.19; 67.16

B 11. Variation of pronouns

Interchange of person, number, or case, in pronouns occurs quite frequently in accord with obvious differences in the persons or situations described by the poets. The distinction between single, dual, and plural gods appears quite

frequently, showing, of course, that much that may be said of a single god applies indifferently to a plurality of gods:

brahmā ko vaḥ (8.64.7, kas taṁ) saparyati 8.7.20 ; 68.7
bhakṣīya te (5.57.7, vo) 'vaso dāivyasya 4.21.10 ; 5.57.7
yat te (10.2.4, vo) vayaṁ pramināma vratāni 8.48.9 ; 10.2.4
viçvet tā te (10.39.4, vāṁ) savaneṣu pravācyā 1.51.13 ; 10.39.4
arvāñcā vāṁ (8.4.14, arvāñcaṁ tvā) saptayo 'dhvaraçriyaḥ 1.47.8 ; 8.4.14
asme vo (7.70.5, vām) astu sumatiç caniṣṭhā 7.57.4 ; 70.5
sam u vo (7.61.6, vāṁ) yajñaṁ mahayan (7.61.6, °yaṁ) namobhiḥ 7.42.3 ; 61.6
ā vāṁ (8.8.1, no) viçvābhir ūtibhiḥ 8.8.1, 18 ; 87.3
mo ca naḥ (10.59.8, mo ṣu te) kiṁ canānamat 9.114.4 ; 10.59.8–10
taṁ (7.94.5, tā) hi çaçvanta īḷate 5.14.3 ; 7.94.5
sa (9.65.24, te) no vṛṣṭiṁ divas pari 2.6.5 ; 9.65.24
sa (6.61.9, sā) no viçvā ati dviṣaḥ 5.29.9 ; 6.61.9
eta u tye (7.83.3, etā u tyāḥ) praty adṛçran (7.83.3, adṛçran purastāt) 1.191.5 ; 7.83.3
toke vā goṣu tanaye yad (6.66.8, yam) apsu 6.25.4 ; 66.8
yaḥ (5.86.2, yā) pañca carṣaṇīr abhi 5.86.2 ; 7.15.2 ; 9.101.9
ye cid dhi tvām ṛṣayaḥ pūrva ūtaye 1.48.14 ; yac cid dhi vāṁ pura ṛṣayaḥ 1.48.14 ; 8.8.6
imaṁ stomaṁ juṣasva naḥ (8.43.16, me) 1.12.12 ; 8.43.16
mama (10.6.7, taṁ te) devāso anu ketam āyan 4.26.2 ; 10.6.7
imāṁ ma (8.12.31, ta) indra suṣṭutim 8.6.32 ; 12.31

Note a few cases of gratuitous change in pronominal stems and the like, under 1.16.6[a], 9[a] ; 5.35.5[a] ; 7.32.22[a].

Supplementary statement as to suspension of the Nati, as revealed by the repetitions.—Certain repeated pādas show that the alteration of initial s to ṣ at the beginning of a word by an alterant vowel in the last syllable of the preceding word is suspended in case that syllable itself contains ṣ. This may be seen in the last two words of the first two pādas as compared with the third in the following group:

{ çyeno na vikṣu sīdati 9.38.4
{ çyeno na vaṅsu kalaçeṣu sīdasi 9.86.35
çyeno na vaṅsu ṣīdati 9.57.3 (cf. RPr. v. 8)

The same phonetic contrast in two related pādas which are not repetitions of one another:

somaç camūṣu sīdati 9.20.6 ; 99.6
camūṣv ā ni ṣīdasi 9.63.2 ; 99.8

Also in scattered expressions like barhiṣi sadatam, 5.72.1 ; yajñeṣu sīdasi, 1.14.11 ; ni ṣu svapa, 7.55.2 ff., we may observe the suspended alteration. It must be considered in the light of dissimilation ; antecedently we may guess that *yajñeṣu ṣīdasi, or the like, was cacophonous to the ears of the Vedic reciters. Compare RPr. v. 2 (323).

Perhaps the omission of the alteration of s in carṣaṇī-sah, as compared with rayi-ṣah, abhī-ṣah, çatrū-ṣah, &c., is similarly prevented by the preceding syllable ṇi.

CHAPTER IV: THE THEMES OF THE REPETITIONS

Stability or flexibility of the verses according as they are applied to the same or to different themes.—The themes of the repeated pādas cover in a way the entire range of Vedic thought and expression. That is to say, a very great deal that is stated in the Veda is repeated once, twice, or even more often in the same metrical units, pādas or stanzas. An account of the most prominent divinities can be rendered in 'double chalk': we should have a fairly connected natural history, e.g., of the god Indra, if we had nothing but the repeated pādas concerning him. The repeated verse lines concerning Indra amount to about 250. The same statement is approximately true of Agni and Soma. But an even larger number of pādas repeat statements not about one and the same god, but rather about two or more gods. Especially the broader and more general cosmic activities of the gods, such as establishing heaven and earth or placing the sun in the sky, are expressed to some extent in repeated formulaic pādas, and are applied indifferently to a large variety of divinities. The relations of the pious sacrificer to the gods; his prayers and requests addressed to the gods; his asseverations of piety; and summaries of the favours shown to him by the gods are stated in set, repeated formulas. Aside from the personal concerns of gods and men, identical similes and figures of speech and poetic turns of many sorts, involving the entire range of Vedic diction, frequently extend over entire verses. The last-mentioned class of repetitions furnishes, perhaps, the most complete and final expression of the 'school-character' of the diction which pervades to some extent every hymn of the Rig-Veda. In this respect the hymns are unique, when regarded from the point of view of the general history of literature. This is so true as to invite the attention of the students of that subject with especial attractiveness.

of Indra that his valorous worshippers, 'disregarding their own bodies, make him their protector', ririkvāṅsas tanvaḥ kṛṇvata trām, 4.24.3, surely spoke before the poet who makes, in 1.72.9, a similar statement about Agni, in language that is by no means as clear. Or, on the other hand, Indra seems, in 10.119.13, to carry oblations to the gods, devebhyo havyavāhanaḥ(!): the intrinsic oddity of this assertion is shown up by the occurrence of devebhyo havyavāhana, as a verse-line epithet of Agni, three times, in 3.9.6; 10.118.5; 150.1; see under 3.9.6.

Formulaic lines and their adaptation to different themes.—Nothing, however, shows the advanced formalism or mechanicalness in the use of repeated materials as well as the following. The idea contained in a certain pāda assumes, to a considerable extent, the nature of an independent entity, and is fitted into situations which differ from one another sometimes a little and sometimes a good deal. When needful the wording of the pāda is accommodated to the differing situation, at times in such a way that we can distinguish neatly the adapted form from the original. These cases are of first-class interest and deserve to be illustrated quite fully:

In 1.142.3 Narāçaṅsa, a form of Agni in an Āprī-hymn, is said to be çuciḥ pāvako adbhutaḥ, 'bright, pure, wonderful'; in 9.24.6 Soma Pavamāna is referred to in the same pāda; in 9.24.7 we have, again of Soma Pavamāna, the statement, çuciḥ pāvaka ucyate. Now, further, in 8.13.19 the words of these pādas are soldered together in a longer composite pāda (see p. 535), çuciḥ pāvaka ucyate so adbhutaḥ. This time these words are applied neither to Agni nor Soma, but, forsooth, to a devoted poet (stotā anuvrataḥ). By a bold figure of speech the standard qualities of these gods are adapted to the worshipper of these gods. The relative lateness of 8.13.19 is obvious. Similarly Uṣas is said to go straight on the path of the ṛta, 'cosmic law', in 1.124.3; 5.80.4 (ṛtasya panthām anv eti sādhu); the same statement about a sacrificer in 10.66.3 (ṛtasya panthām anv emi sādhuyā) shows the pāda, as a parenthesis, in secondary application, with ṛta in the sense of 'sacrificial canon'. A few other pādas are degraded, as it were, from their high position as describing divinities to sundry secondary subsidiary and lower uses. Goddess Aurora (Uṣas) is described as 'spreading farther and farther' in 1.124.5, vy u prathate vitaraṁ varīyaḥ; the same statement is mere bathos, as applied to the sacrificial straw (barhis) in 10.110.4. The clever Ṛbhus are said in 3.60.3 to exert themselves laboriously and skilfully, viṣṭvī çamībhiḥ sukṛtaḥ sukṛtyayā; again, in 10.94.2, this poetic pāda has sunk to a description of the primarily insensate press-stones (grāvāṇaḥ). In X.139.3 God Sūrya, like God Savitar, controls unfailing laws, deva iva savitā satyadharmā; in the charm against gambling, 10.34.8, the same pāda figures irrelevantly, or at least obscurely. The pāda, devo na yaḥ savitā satyamanmā, like the one just mentioned, applies primarily to Agni in 1.73.2; secondarily to Soma in 9.97.48; see under 1.73.2[a]. We may note in the preceding examples that the tenth book looms as the gathering place of secondary pādas, quite in keeping with its aloofness from the main purpose of the hieratic hymns (see p. xvi, l. 3).

Again, the pāda, yahvī ṛtasya mātarā, 'swift mothers of the cosmic order', is a standard formula applied to cosmic divinity pairs: to Night and Morn in the āprī-stanzas, 1.142.7; 5.5.6 (probably also 9.102.7); to the two spheres of the world (Rodasī) in 10.59.8. But in 9.33.5 the formula is changed to the plural, yahvīr ṛtasya mātaraḥ, and applied loftily, yet secondarily, to the 'cows of prayer', brahmīḥ, who are the mothers of ṛta in the sense of 'sacrificial law', i.e., 'sacrifice'; see under 1.142.7c. In 1.8.5 Indra's might is said to be as extensive as the sky, dyāur na prathinā çavaḥ; in 8.56(Vāl. 8).1, a dānastuti, the same pāda figures loosely as an attribute of Dasyave Vṛka's generosity to sacrificing priests. In 1.35.10 Agni is implored to come hither kindly and helpfully, sumṛḷīkaḥ svavāṅ yātv arvāṅ; if this were not a sort of formula the *tour de force* which makes it possible to address the same prayer to the Açvins' chariot in 1.118.11 would be greater than it really is. Very similarly in 7.61.1 Sūrya is said to look upon all beings, abhi viçvāni bhuvanāni caṣṭe, and the same power is transferred to the inanimate car of Indra-Agni in 1.108.1. Little better is the transfer of the epithet jetāram aparājitam 'unconquered conqueror', from Indra in 1.11.2, to a steed furnished by Agni in 5.25.6.

The pāda, pari ṇo (or vo) hetī rudrasya vṛjyāḥ, 'May Rudra's missile spare us', and the like, 2.33.14; 6.28.7, is continued in the poetry and prose of the Vedic texts in a considerable variety of forms, making up the following list, the items of which may be placed by means of my Concordance:

pari ṇo (no) rudrasya hetir vṛṇaktu
pari no hetī rudrasya vṛjyāḥ (vṛjyāt)
pari tvā rudrasya hetir vṛṇaktu
pari vo rudrasya hetir vṛṇaktu
pari vo hetī rudrasya vṛjyāḥ (vṛjyāt)

At the base of these is probably an old rhythmic prose prayer which was freely adopted by poets and liturgists. Once, 7.84.2, occurs a parallel pāda, much changed in form and sense: pari ṇo heḷo varuṇasya vṛjyāḥ, 'may the wrath of Varuṇa spare us'. It is possible, of course, that the similarity of the two forms is accidental, the instinctive expression in similar words of similar thought. Yet I think it more likely that the Rudra version served as the pattern of the Varuṇa version. The pāda, guhā hitaṁ guhyaṁ gūḷham apsu, occurs thrice: in 2.11.5 it is applied to Vṛtra-Ahi, the dragon 'hidden in the waters'. But in 3.39.6 and in 10.148.2 this is no longer certain. If, in these two cases, it should finally turn out to refer to madhu or soma, its various uses surely are critically important; see its discussion under 2.11.4d. In 4.36.1, anaçvo jāto anabhīçur ukthyaḥ (sc. rathaḥ), a wonderful car which the Ṛbhus have contrived for the Açvins is described as 'going without horses without bridle, a fit subject for song of praise'. In 1.152.5, anaçvo jāto anabhīçur arvā, 'a steed which is after all no horse', &c., imitates very secondarily and fantastically the previous pāda; see under 1.152.5a. I have reserved half a dozen or more cases of this sort to show (below, p. 578) how repeated pādas are adapted with or without change from their primary use in connexion with a given divinity to a clearly marked

secondary use in connexion with another divinity whose case they fit badly, or not at all.

Verses containing figures of speech adapted to different situations.— The mass of these formulaic pādas which shift their meaning more or less may be studied in their proper places in the body of this work. At times the shift is simple and natural, so easy as to preclude judgement as to priority; at other times the connexion and relation of the pādas are obscure and involve subjective, and therefore inconclusive criticism. They betray a rather surprising facility to adapt themselves to different connexions, and impress one occasionally as if the poets employed them as verse-fillers when they had nothing better to say that would go to make up the number of pādas requisite for a given stanza. Thus:

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vāçrā arşanti payaseva dhenavaḥ, 'like lowing kine they hasten with their milk (fluid)': of sacrifices going to Soma, 9.77.1; of floods of water pouring into a stream, 10.75.4. Cf. 1.32.2.

vājayanto rathā iva, 'like chariots winning a race': of songs of praise to Indra, 8.3.15; of soma libations 9.67.17.

yā parvateşv oşadhīşv apsu, 'which are in the mountains, in plants, in the waters': of riches contained in Agni, 1.59.3; of Soma's homesteads (dhāmāni), 1.91.4. Cf. AV. 2.31.5.

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Verses ascribing creative or cosmic acts to the gods (Henotheism).—In the preceding cases repeated pādas betray their formulaic character in that they are established and freely handled as items of the poet's technique, used in more or less different connexions and ways. Such a pāda must originally have expressed but one idea; yet the various surroundings in which it appears manage to conform so well with the primary idea that we are rarely, if ever, able to say just how and when that idea arose. Another rather numerous class of repeated pādas is not very different, except that their original application, in the nature of the case, is even less easy to distinguish from their applied use. I mean the pādas which describe the larger creative or cosmic activities of the gods. Because the subject is every time a theoretically omnipotent god, we have no means of ruling him out from even the most extravagant ascriptions of these creative and cosmic powers. As is well known, the characters of the Vedic gods are as a rule made up of only a few essential traits, to which are added features, notably certain great cosmical functions, which they share with a number of other gods. We come here upon the theme which has been treated frequently under the name of 'henotheism'. I am quite of the opinion that the notion of henotheism is not to be taken very seriously in the Veda. In a literature which depends so largely upon liturgic setting, as the Rig-Veda unquestionably does, every god as he takes his turn in the ritual is *eo ipso*, for the time being, of prime importance. The gods are figures in the ritualistic drama; they are much more important collectively than singly.[1] Their collective qualities are therefore easily transferred to each individual in turn. They also for the most part have a long past, rife with the chances of obliterating their individual traits, and consequent assimilation to one another. The statement is made, in 8.36.4, that Indra is the progenitor of heaven and earth (janitā divo janitā pṛthivyāḥ); the same statement is repeated of Soma in 9.98.4. It is, of course, impossible that both should be the father of the same children; what is more, we must not take the statement too seriously in either case, as an ultimate and sincere verity of Vedic or Aryan cosmology. Almost any other god would do equally well[2]; such an assertion in the Rig-Veda is a mere manner of speaking. This seems to me to be brought out by the cumulative testimony of these cosmic or creative pādas, as we may call them for short.

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[1] Cf. Bloomfield, Religion of the Veda, p. 64.

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āpaprusī pārthivāny uru rajo antarikṣam: of Sarasvatī, 6.61.11; ā paprāu pārthivaṁ rajaḥ: of Indra, 1.81.5.

ā rodasī apṛṇā (or, apṛnāj) jāyamānaḥ: of Agni, 3.6.2; 10.45.6; of Vāiçvānara, 7.13.2; of Indra, 4.18.5.

āpaprivān rodasī antarikṣam: of Agni, 1.73.8; of Sūrya, 10.139.2.

ā rodasī vṛṣabho roravīti: of Agni, 10.8.1; of Bṛhaspati, 6.73.1.

ubhe ā paprāu rodasī mahitvā: of Indra, 3.54.15; 4.16.5; of Sūrya, 8.25.18.

janitā divo janitā pṛthivyāḥ: of Indra, 8.36.4; of Soma Pavamāna, 9.98.4. Cf. above, p. 575.

divaç ca gmaç ca rājasi: of Varuṇa, 1.25.20; ...rājathaḥ, of Indra and some other divinity, 5.38.3.

aprathayan pṛthivīṁ mātaraṁ vi: of Aṅgirasaḥ, 10.62.3; aprathataṁ, &c., of Indra and Soma, 6.72.2. Cf. sa dhārayat pṛthivīṁ paprathac ca, of Indra, 1.103.2; 2.15.2.

paro divā para enā pṛthivyā: of Viçvakarman, 10.82.5; of Vāc, 10.125.8.

saṁ kṣoṇī sam u sūryam: (sc. dadhuḥ) of Maruts, 8.7.22; (sc. adhūnuta) of Indra, 8.52(Vāl. 4).10.

Cosmic acts connected with the sun and heaven and light.—Next of divine attributes in scope and importance are those which ascribe to different gods the act of placing the sun in the sky; illumining the spaces of the heavens (rocana); or dwelling in, or coming from the heavens or their shining regions:

ā sūryaṁ rohayad (or, rohayo) divi: of Indra, 1.7.3; 8.89.7; of Pavamāna Soma, 9.107.7; of Agni, 10.156.4. Cf. 7.78.3, and also under 1.32.4c; 6.44.23b.

tvaṁ sūryam arocayaḥ: of Indra, 8.98.2; yayā sūryam arocayaḥ: of Soma, 9.63 7.

viçvam ā bhāsi (or, bhāti) rocanam: of Uṣas, 1.49.4; of Sūrya, 1.10.4; of Indra, 3.44.4.

vibhrājañ jyotiṣā svar agacho rocanaṁ divaḥ: of Indra, 8.98.3; of Sūrya, 10.170.4.

divaç cid rocanād adhi: of Uṣas, 1.49.1; of Maruts, 5.56.1; of Açvins, 8.8.7.

trī rocanā divyā dhārayanta: of Ādityas, 2.27.9: of Indra (with Ādityas), 5.29.1.

triṣv ā rocane divaḥ: of Viçve Devāḥ, 1.105.5; of Soma in a hymn to Indra, 8.69.8. Cf. tṛtīye pṛṣṭhe adhi rocane divaḥ, of Soma, 9.86.27.

nāma tṛtīyam adhi rocane divaḥ: in a hymn to Viṣṇu and Indra, 1.155.3; to Pavamāna Soma, 9.75.2.

ubhā devā divispṛçā: of Indra and Vāyu, 1.23.2; of Açvins, 1.22.2.

saṁ sūryeṇa rocase (or, rocate): of Uṣas, 8.9.18; of Pavamāna Soma, 9.2.6.

ā yad yoniṁ hiraṇyayam: (sc. sadathaḥ) of Mitra and Varuṇa, 5.67.2; (sc. sīdati) of Pavamāna Soma, 9.64.20.

madhye divaḥ svadhayā mādayante: of Pitaraḥ, 10.15.14; mādayethe, of Indra and Agni, 1.108.12.

Control of the world and its creatures and its laws by the gods.—In another group of set pādas different gods are placed in control of the world, or of particular parts of the world; of its creatures, and of the races or clans of men; of the sacrifice and divine law; of the prosperity of gods; and of universal power:

yasmin viçvāni bhuvanāni tasthuḥ: of Parjanya, 7.101.4; of Viçvakarman, 10.82.6. Cf. eko viçvasya bhuvanasya rājā, of Indra 3.46.2; 6.36.4.

sa retodhā vṛṣabhaḥ çaçvatīnām: of Parjanya, 7.101.6; of a Tvaṣṭar-like god, 3.56 3.

viçvasya sthātur jagato janitrīḥ: of the Waters, 6.50.7; ...jagataç ca gopāu, of Mitra and Varuṇa, 7.60.2; ...jagataç ca mantavaḥ, of Viçve Devāḥ, 10.63.8. Cf. 4.53.6.

dhartārā carṣaṇīnām: of Indra and Agni, 1.17.2; of Mitra and Varuṇa, 5.66.3.

samrājaṁ carṣaṇīnām: of Agni, 3.10.1; of Indra, 10.134.1. Cf. dhartāraṁ mānuṣīṇām, of Agni, 5.9.3.

viçvā yaç carṣaṇīr abhi: of Indra, 1.86.5; of Agni, 4.7.4; 5.23.1.

yaḥ pañca carṣaṇīr abhi: of Agni, 7.15.2; of Pavamāna Soma, 9.101.9; yā, &c., of Indra and Agni.

vṛṣā sindhūnāṁ vṛṣabha stiyānām : of Indra, 6.44.21 ; netā sindhūnaṁ, &c., of Vāiçvānara, 7.5.2
imaṁ ca naḥ pṛthivīṁ viçvadhāyā upakṣeti hitamitro na rājā : of Indra, 3.55.21 ; devo na yaḥ pṛthivīṁ, &c., of Agni, 1.73.3
urum yajñāya cakrathur u lokam : of Indra and Viṣṇu, 7.94.4 ; of Agni and Soma, 1.93.6.
agnir deveṣu patyate 8.102.9 ; indur deveṣu patyate 9.45.4
tantuṁ tanuṣva pūrvyam : of Agni, 1.142.1 ; . . . pūrvyaṁ yathā vide, of Indra, 8.13.14
yūyam ṛtasya rathyaḥ : of Ādityās, 7.66.12 ; of Viçve Devāḥ, 8.83.3. Cf. ṛtasya sāman (4.7.7, dhāman) raṇayanta devāḥ 1.147.1; 4.7.7
devo na yaḥ savitā satyamanmā : of Agni, 1.73.2 ; of Pavamāna Soma, 9.97.48
ṛju marteṣu vṛjinā ca paçyan : of Agni, 4.1.17 ; of Sūra, 6.51.2 ; of Sūrya, 7.60.2
yudhā devebhyo varivaç cakartha : of Vāiçvānara, 1.59.5 ; of Indra, 7.98.3
uru jyotiç cakrathur āryāya : of Açvins, 1.117.21 ; uru jyotir janayann āryāya, of Vāiçvānara, 7.5.6
haste dadhāno naryā purūṇi : of Agni, 1.72.1 ; of Savitar, 7.45.1
sadyo jajñāno havyo babhūtha : of Āgni, 10.6.7 ; . . . babhūva, of Indra, 8.96.21

Verses expressing more general ideas that befit a religious text.—In the preceding cases of repeated pādas the question of primary origin and secondary use suggests itself everywhere, and yet cannot, as a rule, be answered. It is therefore not surprising that there is a large stock of other, less personal verses which represent merely a habit of expressing a familiar or constantly needed idea in a fixed form. The expression, as a rule, fits one place about as well as another, and offers by itself no chronological indication of any kind. I mean the pādas in which are told the more general sentiments or desires that are likely to crop out in any religious poetry. They involve on the one hand the rhetoric that fits such a literature, on the other the large body of ideas that deal with the mutual relations that are imagined to exist between gods and men. Both of these tend to run in definite grooves, presenting results of much selection and old habit. At times such expressions border upon the yet more habitual or mechanical domain of the refrains (see Part 3, section 3).

A complete or perfect classification of repeated pādas of this sort is, from the nature of the case, impossible ; yet they group themselves largely in such a way as to bring out the main lines of thought which engaged the minds of the Vedic poets, in distinction from ritualistic and mythological conceptions. The following lists are to be supplemented at some points by those which have been treated above (pp. 571 ff.).

vṛṣā sindhūnāṁ vṛṣabha stiyānām : of Indra, 6.44.21 ; netā sindhūnaṁ, &c., of Vāiçvānara, 7.5.2
imaṁ ca naḥ pṛthivīṁ viçvadhāyā upakṣeti hitamitro na rājā : of Indra, 3.55.21 ; devo na yaḥ pṛthivīṁ, &c., of Agni, 1.73.3
uruṁ yajñāya cakrathur u lokam : of Indra and Viṣṇu, 7.94.4 ; of Agni and Soma, 1.93.6.
agnir deveṣu patyate 8.102.9 ; indur deveṣu patyate 9.45.4
tantuṁ tanuṣva pūrvyam : of Agni, 1.142.1 ; . . . pūrvyaṁ yathā vide, of Indra, 8.13.14
yūyam ṛtasya rathyaḥ : of Ādityās, 7.66.12 ; of Viçve Devāḥ, 8.83.3. Cf. ṛtasya sāman (4.7.7, dhāman) raṇayanta devāḥ 1.147.1; 4.7.7
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ṛju marteṣu vṛjinā ca paçyan : of Agni, 4.1.17; of Sūra, 6.51.2 ; of Sūrya, 7.60.2
yudhā devebhyo varivaç cakartha : of Vāiçvānara, 1.59.5 ; of Indra, 7.98.3
uru jyotiç cakrathur āryāya : of Açvins, 1.117.21 ; uru jyotir janayann āryāya, of Vāiçvānara, 7.5.6
haste dadhāno naryā purūṇi : of Agni, 1.72.1 ; of Savitar, 7.45.1
sadyo jajñāno havyo babhūtha : of Agni, 10.6.7 ; . . . babhūva, of Indra, 8.96.21

Verses expressing more general ideas that befit a religious text.—In the preceding cases of repeated pādas the question of primary origin and secondary use suggests itself everywhere, and yet cannot, as a rule, be answered. It is therefore not surprising that there is a large stock of other, less personal verses which represent merely a habit of expressing a familiar or constantly needed idea in a fixed form. The expression, as a rule, fits one place about as well as another, and offers by itself no chronological indication of any kind. I mean the pādas in which are told the more general sentiments or desires that are likel to crop out in any religious poetry. They involve on the one hand the rhetori that fits such a literature, on the other the large body of ideas that deal with th mutual relations that are imagined to exist between gods and men. Both of thes tend to run in definite grooves, presenting results of much selection and ol habit. At times such expressions border upon the yet more habitual or mechanica domain of the refrains (see Part 3, section 3).

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Piety and service of the gods

Pious men and households

ye cid dhi pūrva ṛtasāpa āsan, in the Lopamudrā hymn, 1.179.2 ; ye cit pūrva ṛtasāpaḥ 10.154.4. Typical holy (sinless) saints of yore.
rathaṁ na dhīraḥ svapā atakṣam (sc. stomam), 5.2.11 ; (sc. brahma), 5.29.15 ; . . . atakṣiṣuḥ (sc. vācam), 1.130.6. Skill of the poets in their praise of the gods. Cf. under 1.114.9ᵃ 4.16.20ᵇ ; 6.67.10ᵃ.
brahmā kas taṁ saparyati (sc. indram), 8.64.7 ; brahmā ko vaḥ saparyati (sc. marutaḥ), 8.7.2
ratnaṁ devasya savitur iyānaḥ, of a pious jāspati, 7.38.6 . . . iyānāḥ, of the Aṅgiras, 7.52.3
taṁ (7.94.5, tā) hi çaçvanta īḷate 5.14.3 ; 7.94.5
naro yatra devayavo madanti 1.154.5 ; 7.97.1
yat sunvate yajamānāya çikṣathaḥ 8.59(Vāl. 11).1 ; . . . çikṣam 10.27.1

ya indrāya sunavāmety āha 4.25.4 ; 5.37.1
yajamānāya sunvate 5.26.5; 8.14.3 ; 17.10; 10.175.4 ; yajamānasya sunvataḥ 6.54.6 ; 60.15
sunoty ā ca dhāvati 7.32.6 ; sunuta ā ca dhāvataḥ 8.31.5. Cf. sunotā ca dhāvata AV. 6.2.1
juhota pra ca tiṣṭhata 1.15.9 ; 10.14.14
grāvā yatra madhuṣud ucyate bṛhat 10.64.15 ; 100.8
sutaḥ somaḥ pariṣiktā madhūni 1.177.3 ; 7.24.3
priyaḥ sūrye priyo agnā bhavāti, of a pious worshipper, in an Indra hymn, 5.37.5 ; in an Agni hymn, 10.45.10
(eṣāṁ) sumnaṁ bhikṣeta martyaḥ 8.7.15 ; 18.1
dāçvāṅsam upa gachatam 1.47.3 ; 4.46.5
pibataṁ dāçuṣo gṛhe 4.46.6 ; 49.6 ; 8.22.8
gantārā dāçuṣo gṛhe 8.3.10 ; 5.5 ; 22.3
yena gachathaḥ sukṛto duroṇam 1.117.2 ; yenopayāthaḥ sukṛto, &c. 1.183.1

Gods as source of inspiration

somāpūṣaṇāv (6.52.16, agnīparjanyāv) avataṁ dhiyaṁ me 2.40.5 ; 6.52.16
īçānā pipyataṁ dhiyaḥ 5.71.2 ; 7.94.2 ; 9.19.2
aviṣṭaṁ dhiyo jigṛtaṁ puraṁdhīḥ 4.50.11 ; 7.64.5 = 65.5 ; 97.7
kratuṁ punīta ānuṣak 8.12.11 ; . . . punata ānuṣak 8.53(Vāl. 5).6. Cf. kratuṁ punīta ukthyam 8.13.1
dakṣaṁ sacanta ūtayaḥ, 'help of the gods attaches itself to pious solid work,' 1.134.2 ; 3.13.2

Barhis: spreading of the sacrificial straw as act of piety

stṛṇīta barhir ānuṣak 1.13.5 ; stṛṇanti, &c. 8.45.1 ; tistire, &c. 3.41.2
edaṁ barhir yajamānasya sīda 3.53.3 ; 6.23.7
stīrṇe barhiṣi samidhāne agnāu 4.3.11 ; 6.52.17
edaṁ barhir sado mama 3.24.3 ; 8.17.1
idaṁ no barhir āsade 1.13.7 ; 8.65.6 ; 10.188.1
ā barhiḥ sīdataṁ narā (8.87.4, sumat) 1.47.8 ; 8.87.2, 4
sīdatāṁ barhir ā sumat 1.142.7
āsadyāsmin barhiṣi mādayadhvam 6.12.13 ; . . . mādayethām 6.68.11 ; . . . mādayasva 10.17.8
mandāno asya barhiṣo vi rājasi 8.13.4 ; 15.5
janāso vṛktabarhiṣaḥ 5.23.3 ; 35.6 ; 8.5.17 ; 6.37 ; janāya vṛktabarhiṣe 3.59.9. Cf. 6.11.5.

Prayers and hymns: call upon the gods

adhi stotrasya sakhyasya gātana (10.78.8, gāta) 5.55.9 ; 10.78.8
imaṁ stomaṁ juṣasva naḥ (8.43.16, me) 1.12.12 ; 8.43.16
stomo vāhiṣṭho antamaḥ 6.45.30 ; 8.5.18
upemāṁ suṣṭutiṁ mama 8.5.30 ; 8.6
stomebhir havanaçrutā (8.12.23, °çrutam) 6.59.10 ; 8.8.7; 12.23
ukthaṁ madaç ca çasyate 1.86.4; 4.49.1
mandasva dhītibhir hitaḥ 8.60.4 ; 10.140.3
upa brahmāṇi çṛṇava imā naḥ 6.40.4 ; 7.29.2
upa brahmāṇi çṛṇutaṁ giro (6.69.7, havaṁ) me 6.69.4, 7
çṛṇutaṁ jaritur havam 7.94.2 ; 8.85.4 ; çṛṇudhī, &c. 8.13.7
imā u ṣu çrudhī giraḥ 1.26.5 ; 45.5 ; 2.6.1
sa dhībhir astu sanitā 4.37.6 ; 8.19.9
siṣāsanto manāmahe 8.95.3 ; 9.61.11
devaṁ martāsa ūtaye 3.9.1 ; 5.22.3 ; 8.11.6 ; . . . ūtaye havāmahe 1.144.5
nāmāni cid dadhire yajñiyāni 1.72.3 ; 6.1.4
Cf. under 1.8.10[b] ; 17.2[b] ; 77.4[d] ; 8.12.10[a].

Soma-sacrifices and others

asya somasya pītaye 1.23.1 ; 32.1 ; 4.49.5 ; 5.71.3 ; 6.59.10 ; 8.76.6 ; 94.10–12
ā yātaṁ somapītaye 4.47.3 ; 8.22.8
somapā somapītaye 1.21.3 ; 4 49.3

sutāvanto havāmahe 8.17.3 ; 51(Vāl. 3).6 ; 61.14 ; 93.30. Cf. under 1.84.9[b] ; 4.45.5[d].
prayasvanto havāmahe 5.20.3 ; 7.94.6 ; 8.65.6
imaṁ no yajñam ā gatam (9.5.8, gaman) 5.5.7 ; 9.5.8
juṣethāṁ yajñam iṣṭaye 5.78.3 ; 8.38.4
juṣethāṁ yajñaṁ bodhataṁ havasya me 2.36.6 ; 8.35.4
yajñāir vidhema namasā havirbhiḥ 2.35.12 ; 4.50.6
çuci yat te rekṇa āyajanta sabardughāyāḥ paya usriyāyāḥ 1.121.5 ; 10.61.11
Cf. also under 4.6.3[a].

Expiatory formulas and the like

Passages which deal with sin against the gods and its expiation begin to take on set forms in the Rig-Veda. In the later ritual literature this theme (prāyaçcitta) grows in importance and in definiteness of statement, as when, e.g., the expiatory stanza, RV. 4.2.14, starts a long train of similar products, TB. 3.7.12.3 ; TA. 2.31 ; 10.24 ; BDh. 2.4.7 ; 4.1.3[1]. The following repeated pādas belong to this sphere ; it would be an easy task to collect from the later mantras further parallels in large numbers ; see Bloomfield, The Atharva-Veda, p. 83 ff., and especially note 3 at the bottom of p. 85 :

yad va āgaḥ puruṣatā karāma 7.57.4 ; 10.15.6. Cf. also 4.12.4.
yat te (10.2.4, yad vo) vayaṁ praminâma vratāni 8.48.9 ; 10.2.4
yat sīm āgaç cakṛmā tat su mṛḷatu 1.179.5 ; . . . mṛḷa 7.93.7. Cf. yat sīm āgaç cakṛmā çiçrathas tat 5.85.7
sakhāyaṁ vā sadam id bhrātaraṁ vā 5.85.7 ; . . . sadam ij jāspatiṁ vā 1.185.8
(yad . . .) abhidrohaṁ manuṣyāç carāmasi 7.89.5 ; (yad . . .) abhidrohaṁ carāmasi 10.164.4
yad vā ghā satyam uta yan na vidma 5.85.8 ; 10.139.5
mā va eno anyakṛtaṁ bhujema mā tat karma vasavo yac cayadhve 6.51.7 ; mā vo bhujemānyajātam eno mā tat karma, &c. 7.52.2. Cf. my Vedic Concordance, under anyakṛtasyāinaso, &c.
ajāiṣmādyāsanāma cābhūmānāgaso vayam 8.47.18 ; 10.164.5
pra ye minanti varuṇasya dhāma . . . mitrasya 4.5.4 ; pra ye mitrasya varuṇasya dhāma . . . minanti 10.89.8. Cf. under 1.24.10[c] ; 69.7[a] ; 7.47.3[c].
tā no mṛḷāta īdṛçe 1.17.1 ; 6.60.5 ; sa no mṛḷātīdṛçe 4.57.1

Rivalry for the favour and presence of the gods

The marked notion that the gods cannot be in several places at the same time ; that, therefore, their attendance upon one's own sacrifice must be secured by special cajolery, is an important Rig-Vedic theme. I have dealt with this recently in a sufficiently exhaustive manner in my paper 'On conflicting prayers and sacrifices', Johns Hopkins University Circulars, 1906, nr. 10, pp. 1049 ff. The following group of repeated verses and distichs bears directly upon this topic :

mā rīraman yajamānāso anye 2.18.3 ; 3.35.5. Cf. 10.160.1, mā tvā yajamānāso anye ni rīraman.
mā vām anye ni yaman devayantaḥ 4.44.5 ; 7.69.6
asmākam astu kevalaḥ 1.7.10 ; 13.10
nānā havanta ūtaye 8.1.3 ; 15.12 ; 86.5
yad indra prāg apāg udaṅ nyaṅ vā hūyase nṛbhiḥ 8.4.1 ; 65.1

[1] Cf. the author, Johns Hopkins University Circulars, 1906, pp. 1064 ff.

yac chakrāsi parāvati yad arvāvati vṛtrahan 8.13.15 ; 97.4
yan nāsatyā parāvati yad vā stho adhi turvaçe 1.47.7 ; . . . adhy ambare 8.8.14
tiraç cid aryaḥ savanā purūṇi 4.29.1 ; . . . savanā vaso gahi 8.66.12
asme te santu sakhyā çivāni 7.22.9 ; 10.23.7
puruhūtaṁ puruṣṭutam 8.15.1 ; 92.2
puruhūta janānām 9.52.4 ; 64.27
indraḥ purū puruhūtaḥ 8.2.32 ; 16.7
brahmā ko vaḥ (8.64.7, kas taṁ) saparyati 8.7.20 ; 64.7

Protection of the gods in misfortune, against enemies, etc.

Getting over misfortune

apo na nāvā duritā tarema 6.68.8 ; 7.56.3
atāriṣma tamasas pāram asya 1.92.6 ; 183.6 ; 184.6 ; 7.73.1
tā (sc. duritā) tarema tavāvasā tarema 6.2.11 = 6.14.6 ; 6.15.15
svastibhir ati durgāṇi viçvā 1.189.2 ; 10.56.7
sa (6.61.9, sā) no viçvā ati dviṣaḥ 5.20.3 ; 6.61.9

Protection and help in general

viçe janāya mahi çarma yachatam 1.93.8 ; 7.82.1
çarma yachantu saprathaḥ 10.126.7 ; . . . sapratho yad īmahe 8.18.3
asmabhyaṁ çarma bahulaṁ vi yantana (6.51.5, yanta) 5.55.9 ; 6.51.5
chardir yantam adābhyam 8.5.12 ; 85.5
pra ṇo yachatād (8.9.1, prāsmāi yachatam) avṛkaṁ pṛthu chardiḥ 1.48.15 ; 8.9.1
pra ṇa spārhābir ūtibhis tiretam (7.58.3, tireta) 7.58.3 ; 84.3
avāṅsy ā vṛṇīmahe 8.26.21 ; 67.4
sakhitvam ā vṛṇīmahe (10.133.6, rabhāmahe) 9.61.4 ; 65.9 ; 10.133.6
vṛṇīmahe sakhyāya 9.66.18 ; . . . sakhyāya priyāya 4.41.7
sahasriṇībhir ūtibhiḥ 1.30.8 ; 10.134.4

Against plots, hostilities, and misfortune

mā naḥ . . . araruṣo dhūrtiḥ praṇañ martyasya 1.18.3 ; 9.94.8
pāhi dhūrter arāvṇaḥ (7.1.13, araruṣo aghāyoḥ) 1.36.15 ; 7.1.13
apaghanto arāvṇaḥ 9.13.9 ; 63.5
aghā aryo arātayaḥ 6.48.16 ; 59.8
mā no duḥçaṅsa īçata 1.23.9 ; 7.94.7 ; . . . īçatā vivakṣase 10.25.7. Cf. 2.23.10.
mā na (6.28.7, va) stena īçata māghaçaṅsaḥ 2.42.3 ; 6.28.7
duḥçaṅsaṁ martyaṁ ripum 8.18.4 ; duḥçaṅso martyo ripuḥ 2.41.8
apa sedhata durmatim 8.18.10 ; 10.175.2
yo asmāṅ ādideçati 9.52.4 ; 10.134.2
nakiṣ ṭaṁ karmaṇā naçat 8.31.17 ; 70.3
mā no rīradhataṁ nide 7.94.3 ; 8.8.13
bādhasva dūre (6.74.2, āre bādhethāṁ) nirṛtiṁ parācāiḥ 1.24.9 ; 6.74.2
ārāc cid dveṣaḥ sanutar yuyotu (10.77.6, yuyota) 6.47.13 = 10.131.7 ; 10.77.6 ; ārāc cid dveṣo vṛṣaṇo yuyota 7.58.6
vy asmad dveṣo vitaraṁ (6.44.6, yuyavad) vy aṁhaḥ 2.33.2 ; 6.44.6
viçvā apa dviṣo jahi 9.13.8 ; 61.28
urvīṁ gavyūtim abhayaṁ ca nas kṛdhi 9.78.6 ; . . . abhayaṁ kṛdhī naḥ 7.77.4
pānti martyaṁ riṣaḥ 1.41.2 ; 5.67.3
ariṣyantaḥ sacemahi 2.8.6 ; ariṣyanto ni pāyubhiḥ sacemahi 8.25.11
prati ṣma deva rīṣataḥ 7.15.13 ; 8.44.11
ariṣṭaḥ sarva edhate 1.41.2 ; ariṣṭaḥ sa marto viçva edhate 10.63.13
prāktād apāktād adharād udaktāt (sc. abhi jahi rakṣasaḥ) 7.104.19 ; paçcāt purastād adharād udaktāt (sc. pari pāhi) 10.87.21

Destruction of enemies

andhenāmitrās tamasā sacantām 10.89.15 ; 103.12
viçvasya jantor adhamaṁ cakāra 5.32.7 ; . . . adhamas padīṣṭa 7.104.16
sāsahyāma pṛtanyataḥ 1.80.4 ; 8.40.7 ; 9.61.29 ; indratvotāḥ sāsahyāma, &c. 1.132.1
abhi ṣyāma pṛtanyataḥ 2.8.6 ; 9.35.3

Prayers for long life, offspring, prosperity, and liberal patronage

Long life

paçyema nu sūryam uccarantam 6.52.5 ; 10.59.4 ; jyok paçyāt (10.59.6, paçyema) sūryam uccarantam 4.25.4 ; 10.59.6
prati (10.37.7, jyog jīvāḥ prati) paçyema sūrya 10.37.7 ; 158.5
jyok ca sūryaṁ dṛçe 1.23.21 ; 10.9.7 ; 57.4
prāyus tāriṣṭaṁ nī rapāṅsi mṛkṣatam 1.34.11 ; 157.4
tvāṁ stoṣāma tvayā suvīrāḥ drāghīya āyuḥ prataraṁ dadhānāḥ 1.53.11 ; 115.8
viçvam āyur vy açnavat 1.93.3 ; . . . açnutaḥ 8.31.8 ; . . . açnutam 10.85.42
aganma yatra pratiranta āyuḥ 1.113.16 ; 8.48.11
jīvema (10.85.39, jīvāti) çaradaḥ çatam 7.66.16 ; 10.85.39
sahasrasāve pra tiranta āyuḥ 3.53.7 ; 7.103.10
Cf. under 3.53.18[c] ; 4.12.6[d] ; 8.8.22[c] ; 10.18.6[d] ; 37.7[d].

Sons and servants

sa no rāsva suvīryam 5.13.5 ; 8.98.12
suvīrāso vidatham ā vadema 1.117.25 ; 2.12.15 ; 8.48.14
suvīryasya patayaḥ syāma 4.51.10 ; 6.47.12 = 10.131.6 ; 9.89.7 ; 95.5
bṛhad vadema vidathe suvīrāḥ. Refrain.
dhiyā syāma rathyaḥ sadāsāḥ 4.16.21 = 4.17.21 ; 56.4
apatyasācaṁ çrutyaṁ rarāthe (1.117.23, rarāthām) 1.117.23 ; 6.72.5
bhakṣīmahi prajām iṣam 7.96.6 ; 9.8.9
çaṁ no bhūtaṁ (or bhava, or astu) dvipade catuṣpade 6.74.1 ; 7.54.1 ; 10.85.43, 44 ; 165.1

Goods and blessings in general

abhi viçvāni vāryā 9.42.5 ; 66.4
viçvaṁ puṣyanti vāryam 1.81.9 ; 5.6.6 ; . . . puṣyasi vāryam 10.133.2
vaṅsvā no vāryā puru 8.23.27 ; 60.14
īçānaṁ vāryāṇām 1.5.2 ; 24.3 ; īçānā, &c. 10.9.5 ; īçe yo, &c. 8.71.13
tvam īçiṣe vasūnām (1.170.5, vasupate vasūnām) 1.170.5 ; 8.71.8
viçvā vāmāni dhīmahi 5.82.6 ; 8.22.18 ; 103.5
dhukṣanta pipyuṣīm iṣam 8.7.3 ; dhukṣasva, &c. 8.54(Vāl. 6).7 ; 9.61.15 ; dhukṣasva pipyuṣīm iṣam avā ca naḥ 8.13.25
çreṣṭhaṁ no dhehi vāryam (10.24.2, vāryaṁ vivakṣase) 3.21.2 ; 10.24.2
dadhad ratnāni dāçuṣe 4.15.3 ; 9.3.6
vasu martāya dāçuṣe 1.84.7 ; 9.98.4
pra no (10.45.9, taṁ) naya prataraṁ vasyo acha 6.47.7 ; 10.45.9 ; pra ṇo naya vasyo acha 8.71.6
iṣam ūrjaṁ sukṣitiṁ viçvam ābhāḥ 10.20.10 ; 92.12

Wealth, especially in cattle and horses

rāyas poṣaṁ yajamānāya dhattam 8.59(Vāl. 11).7 ; . . . dhehi 10.17.9 ; . . . dhāraya 10.122.8
vayaṁ syāma patayo rayīṇām 4.50.6, &c.
rayiṁ piçaṅgaṁ bahulaṁ vasīmahi (9.107.21, puruspṛham) 9.72.8 ; 107.21
vi no rāyo duro vṛdhi 9.45.3 ; 64.3

asme rayiṁ ni dhāraya 1.30.32 ; 10.24.1
īçānaṁ rāya īmahe 6.54.8 ; 8.26.22 ; 53(Vāl. 5).1
rayiṁ gṛṇatsu dhāraya (5.86.6, didhṛtam) 5.86.6 ; 8.13.12
sa naḥ punāna (or, sa na stavāna) ā bhara (sc. rayim) 1.12.11 ; 8.24.3 ; 9.40.5 ; 61.6
ṛbhum ṛbhukṣaṇo rayim 4.37.5 ; ṛbhukṣaṇam ṛbhuṁ rayim 8.93.34
arvadbhir (1.26.3, sa putrāir; 10.147.4, makṣū sa) vājaṁ bharate dhanā nṛbhiḥ 1.64.13 ; 2.26.3 ; 10.147.4
mahaḥ sa rāya eṣate, 'he speedily arrives at great wealth', 1.149.1 ; 10.93.6
purukṣuṁ viçvadhāyasam 8.5.15 ; 7.13
rayiṁ dhattaṁ vasumantaṁ purukṣum 7.84.4 ; rayiṁ dhattho, &c. 6.68.6 ; rayiṁ dhatta, &c. 4.34.10 ; rayiṁ dhattaṁ çatagvinam (1.159.5, vasumantaṁ çatagvinam) 1.159.5 ; 4.49.4
makṣū gomantam īmahe 8.33.3 ; 88.2
gavāṁ poṣaṁ svaçvyam 1.93.2 ; 9.65.17
uta no gomatīr iṣaḥ 5.79.8 ; 8.5.9 ; 9.62.24
gamema gomati vraje 8.46.9 ; 51(Vāl. 3).5
açvasā vājasā uta 9.2.10 ; açvasāṁ vājasām uta 6.53.10
rayiṁ gomantam açvinam 8.6.9 ; 9.62.12 ; 63.12 ; 67.6
vrajaṁ gomantam açvinam 10.60.7 ; . . . açvinaṁ vivakṣase 10.25.5
açvāvad gomad yavamat (9.69.8, yavamat suvīryam) 8.93.3 ; 9.69.8

Great or lasting fame

abhi vājam uta çravaḥ 9.1.4 ; 6.3 ; 51.5 ; 63.12
varco dhā yajñavāhase 3.8.3 ; 24.1
asme dhehi çravo bṛhat 1.9.8 ; 44.2 ; 8.65.9
sa dhatte akṣiti çravaḥ 1.40.4 ; 8.103.5 ; dadhāno akṣiti çravaḥ 9.66.7
asme bhadrā sāuçravasāni santu 6.1.12 ; 74.2
asmadryak saṁ mimīhi çravāṅsi 3.54.22 ; 5.4.2 ; 6.19.3
āiṣu dhā vīravad yaçaḥ 4.32.12 ; 5.79.6
ahūmahi çravasyavaḥ 6.45.10 ; 8.24.18 ; juhūmasi çravasyavaḥ 8.52(Vāl.4).4
çravaḥ sūribhyo amṛtaṁ vasutvanam 7.81.6 ; 8.13.12
yaçaç cakre asāmy ā 1.25.15 ; 10.22.2

Liberal patronage

coda rādho maghonām 1.48.2 ; 7.96.2
parṣi rādho maghonām 8.103.7 ; 9.1.3
patiṁ turasya rādhasaḥ 6.44.5 ; patī, &c. 5.86.4
kim aṅga radhracodanaḥ 8.80.3 ; . . . radhracodanaṁ tvāhuḥ 6.44.10
rakṣā ca no maghonaḥ pāhi sūrīn 1.54.11 ; 10.61.22
uta trāyasva gṛṇato maghonaḥ 10.22.15 ; 148.4

Figures of Speech and Formulas

A considerable number of similes, either extending over an entire pāda, or occupying most of it, have become set formulas repeated one or more times. I have treated a number of these above (p. 574) by way of illustrating the different surroundings and connexions in which such a formulaic pāda may be encased. In this rubric pādas which involve figures of speech are gathered together as fully as possible. Especially noticeable is the group of pādas which describe ready motion or action by the simile of waters on the way to the sea; or waters going down a hill; or, again, those which compare abundance with the ocean itself:

samudram iva sindhavaḥ 8.6.35 ; 92.22 ; 9.108.16
samudrāyeva sindhavaḥ 8.6.4 ; 44.25
samudra (10.62.9, vi sindhur) iva paprathe 8.3.4 ; 10.62.9

samudre na (3.36.7, samudreṇa) sindhavo yādamānāḥ 3.36.7 ; 6.19.5
samudraṁ na saṁcaraṇe saniṣyavaḥ 1.56.2 ; 4.55.6
āpo na pravatā yatīḥ 8.6.34 ; 13.8; 9.24.2. Cf. 9.17.1
samudra iva pinvate 1.8.7 ; 8.12.5
Cf. also under 6.44.20[b].

The following contains the pādas which are largely taken up with poetic figures of speech of considerable variety of theme ; and contains, in addition, quite a group of statements which have assumed a marked formulaic character.

Various similes

gāvo na yavaseṣv ā 1.91.13 ; 8.92.12. Expression of delight.
raṇan gāvo na yavase 5.53.16 ; 10.25.1. Expression of delight.
vatsaṁ gāvo na dhenavaḥ 6.45.28; vatsaṁ jātaṁ na dhenavaḥ 9.100.7: gāvo vatsaṁ na mātaraḥ 9.12.2. Expression of motherly love.
vatsaṁ saṁçiçvarīr yathā 8.69.11 ; 9.14.5. Expression of motherly love.
sam ī vatsaṁ na mātṛbhiḥ 9.104.2 ; saṁ vatsa iva mātṛbhiḥ 9.105.2 ; saṁ vatsāso na mātṛbhiḥ 8.72.14. Expression of motherly love.
agne vatsaṁ na svasareṣu dhenavaḥ 2.2.2 ; abhi vatsaṁ, &c. 8.88.1. Expression of motherly love.
indra vatsaṁ na mātaraḥ 6.45.17 ; 8.95.1. Expression of motherly love.
vadhūyur iva yoṣaṇām 3.52.3 = 4.32.6 ; 3.62.8. Expression of longing.
indraṁ (9.84.2 induḥ) siṣakty uṣasaṁ na sūryaḥ. Expression of longing.
jāyeva patya uçatī suvāsāḥ 1.124.7 ; 4.3.3 ; 10.71.4 ; 91.13. Expression of longing.
agne paçur na yavase 5.9.4 ; 6.2.9. Simile for Agni's voracity.
haṁsā iva çreṇiço yatante, of array of horses in açvastuti, 1.163.10; . . . yatānāḥ, of sacrifice posts, 3.8.9. Expression of orderly array.
mṛgo na bhīmaḥ kucaro giriṣṭhāḥ 1.154.2 ; 10.180.2. Expression of majestic power.
dyāur na prathinā çavaḥ, 'might extensive as the heavens', 1.8.5 ; 8.56 (Vāl. 8).1. Expression of wide power or scope.
vayā ivānu rohate, grows like the branch of a tree, or 'like a lusty youth' (?), 2.5.4 ; 8.13.6. Expression of easy prosperity.
vājayanto rathā iva, 'like chariots winning a race', 8.3.15 ; 9.67.17. Expression for success. Cf. vājayantam avā ratham, 5.35.7, and bhujyuṁ vājeṣu pūrvyam (sc. ratham), 8.22.2.
tam arvantaṁ na sānasim, 'him like a successful racehorse', 4.15.6 ; 8.102.12. Expression for attention to God Agni by his worshippers.
sīdañ chyeno na yonim ā 9.61.21 ; 65.19 ; çyeno na yonim āsadat 9.62.4 ; . . . yoniṁ ghṛtavantam āsadam 9.82.1. Comparison of soma in its vat with an eagle in its nest.
arān na nemiḥ pari tā babhūva (1.141.9, paribhūr ajāyathāḥ) 1.32.15 ; 141.9. Expression for enfolding protection.
rathaṁ na dhīraḥ svapā atakṣam (1.130.6, atakṣiṣuḥ) 1.130.6 ; 5.2.11 ; 29.15. Complacent estimate of the compositions of poets.
mīḷhe saptir na vājayuḥ 9.106.12; 107.11. Comparison of soma with a racehorse.

Miscellaneous statements which have assumed a formulaic character

sā no duhīyad yavaseva gatvī sahasradhārā payasā mahī gāuḥ 4.41.5 ; 10.101.9. Description of dhī, 'pious thought'.
ṛtasya sāman (4.7.7, dhāman) raṇayanta devāḥ 1.147.1 ; 4.7.7. Expression of the gods' delight in cosmic or ritualistic law. Cf. yūyam ṛtasya rathyaḥ, of Ādityas and Viçve Devāḥ, 7.66.12 ; 8.83.3.
anyasyā vatsaṁ rihatī mimāya kayā bhuvā ni dadhe dhenur ūdhaḥ 3.55.13 ; 10.27.14. Cosmic-mystic expression.
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ko addha veda ka iha pra vocat 3.54.5 ; 10.129.6. Cosmic-mystic expression. Cf. ka īṁ dadarça ka iha pra vocat 10.10.6.

kiṁ svid vanaṁ ka u sa vṛkṣa āsa yato dyāvāpṛthivī niṣṭatakṣuḥ 10.31.7; 81.4. Cosmic-mystic expression.

prati vāṁ sūra udite 7.66.6; ... udite vidhema 7.63.5; ... udite sūktāiḥ 7.65.1. Designation of morn-tide.

yad adya sūra udite 7.76.4; 8.27.21; yad adya sūrya udyati 8.27.19. Designation of morn-tide.

aktor vyuṣṭāu paritakmyāyāḥ (6.24.9, paritakmyāyām) 5.30.13; 6.24.9. Designation of morn-tide.

madhyaṁdina uditā sūryasya 5.69.3; 76.3. Expression for times of the day.

madhva çcotanty abhito virapçam: of wells, 4.50.3; of Parjanya's buckets, 7.101.4. Designation of abundance.

gobhir açvebhir vasubhir hiraṇyāiḥ (10.108.7, nyṛṣṭaḥ) 7.90.6; 10.108.7. Description of abundant wealth in charge of gods, or demons.

utso deva hiraṇyayaḥ, 'thou art, O god, a spring of gold', 8.61.6; 9.107.4. Description of abundance.

udneva koçaṁ vasunā nyṛṣṭam 4.20.6; koçaṁ na pūrṇaṁ vasunā nyṛṣṭam 10.42.2. Description of fullness.

indrāya somaṁ suṣutaṁ bharantaḥ: of rivers bringing soma to Indra, 3.36.7; ... bharantīḥ, of waters bringing soma to Indra, 10.30.13. Expressions for treating soma with water.

sākaṁ sūryasya raçmibhiḥ 1.47.7; 137.2; 5.79.8; 8.101.2. Expression for divine brilliance.

viçvā adhi çriyo dadhe 2.4.5; ... çriyo 'dhita 10.127.1; ... çriyo dhiṣe vivakṣase 10.21.3. Expression for divine loveliness.

viçvā rūpaṇy āviçan 7.55.1; 8.15.3; 9.25.4. Expression for divine pervasiveness.

Cf. also under 1.23.15^{c}; 24.10^{c}; 30.21^{c}; 83.1^{a}; 129.2^{g}; 9.92.6^{a}.

Repetitions relating to the gods

The culminating circumstance in Rig-Veda repetitions is their relation to the individual gods. The phenomena present themselves under two main aspects, one about as important as the other. First, identical or nearly identical pādas, distichs, or stanzas are used two or more times of the same god, but of no other god. Secondly, the same kind of units may be used of different gods.

Repetitions relating to one and the same god.—As regards the first class, there is frequently no reason why the same expression should not be employed with one god as well as another. For example, vaṅsvā no vāryā puru is addressed to Agni only, 8.23.27; 60.14; in like wise, devaṁ martāsa ūtaye (havāmahe, or the like) to the same god, 1.144.5; 3.9.1; 5.22.3; 8.11.6. It is a mere accident that these pādas are not used, e.g., in connexion with Indra; they fit him just as well. In most cases, however, the pādas repeated in the service of a particular god present themselves as salient and standard expressions of his particular character and activity, in distinction from other gods. They are, as it were, his Leit-motifs, in the Wagnerian sense. We can tell from the pāda itself what god is meant; an occasional infringement is in the nature of an oddity. So, e.g., the testimony of the pāda, agne devāṅ ihā vaha, 1.12.3, 10; 15.4, is not needed to show that the following pādas belong to Agni:

sa devāṅ eha vakṣati 1.1.2; 4.8.2

ā devān vakṣi yakṣi ca 5.26.1; 6.16.2; 8.102.16

devāṅ ā vītaye vaha 5.26.2; 7.16.4

In the same way we know that Agni is the subject of havyavāham amartyam, 3.10.9, &c.; or of yajiṣṭho havyavāhanaḥ and the like in 1.36.10, &c.; or of

devebhyo havyavāhana in 3.9.6, &c. It comes, therefore, in the nature of a surprise to find the pāda devebhyo havyavāhanaḥ apparently attributed to Indra in 10.119.13; see under 3.9.6.

Indra's character is particularly marked on account of the feats which he performs, and the names of the demons which he slays. I have been tempted to write what would be an approximately complete history of Indra in passages repeated one or more times, but have refrained because the classified list of his double or multiple pādas given below (pp. 592 ff.) speaks for itself; see especially under the heading, 'Indra as demiurge and cosmic power', on p. 593. The most conspicuous and at the same time most monotonous mass of repetitions is in the ninth book, the collection of pavamāna-stotras; here practically every important statement about the preparation of the drink and cult of the god Soma is repeated *ad nauseam*. This is so because the ninth book is the collective Soma-book of all the Vedic Rishis fused by the redactors into a single corpus,[1] to be recited by the udgātars. Either the ritual aspect of these hymns was so obvious and compelling as to override any other consideration; or, the hymns themselves, being associated with the traditional Rishi families only to a minor extent, and in a confused manner, resisted attempts at profitable historical arrangement. See Ludwig, Der Rig-Veda, vol. iii, p. 43; Oldenberg, Prol. p. 249 ff.; Geldner, Ved. Stud. iii. 99; and below, p. 644.

Other gods have their salient pādas repeated in proportion to the number of hymns devoted to their service. So particularly the Açvins, because of their wonderful deeds; the Maruts, because they are the most picturesque of the multiple gods; Uṣas, because of her very own grace and beauty which just miss quite covering up the angularity of her ritual skeleton.[2] To a lesser extent the old Ādityas, with Mitra and Varuṇa at their head, because their abstract and ethical qualities are not plastic, and tend to be stated in the same words. Even the few hymns to the Ṛbhus speak in formulaic pādas of their very fine magic work[3] as contrivers of all sorts of wonderful objects. The repeated pādas are the vertebrae of the bodies of the gods.

Repetitions relating to different gods.—On the other hand, identical or nearly identical pādas are attributed to different gods. In the main this touches their character and their ritual treatment at points where they are naturally alike, similar, or indifferent. No comment is needed in regard to the use, e.g., of the pādas, Içānaṁ vāryāṇām in connexion with Indra, 1.5.2; with Savitar, 1.24.3; Içānā vāryāṇām with the Waters, 10.9.5; Içe yo vāryāṇām with Agni, 8.71.13; or, Içānaṁ rāya Imahe with Pūṣan, 6.54.8; with Vāyu, 8.26.22; with Indra, 8.53(Vāl. 5).1. Such, and many similar statements fit every Vedic god, clear up to the abstract Hiraṇyagarbha-Prajāpati to whom is addressed in

[1] Cf. the pointed expression, 9.67.31, 32, pāvamānīḥ . . . ṛṣibhiḥ saṁbhṛtaṁ rasam.

[2] See Bloomfield, Religion of the Veda, pp. 66–75.

[3] Cf their nivid, ÇÇ. 8.20: . . . viṣṭvī svapasaḥ, karmaṇā suhastāḥ, . . . çamyā çamiṣṭhāḥ, çacyā çaciṣṭhāḥ . . . citrāç citrābhir ūtibhiḥ.

10.121.10 the frequent prayer, 'may we be lords of riches'! (vayaṁ syāma patayo rayīṇām). Or, again, it is natural to say of both Uṣas and Sūrya that 'they create light for all the world', jyotir viçvasmāi bhuvanāya kṛṇvatī (kṛṇvan), 1.92.4; 4.14.2. I have shown above (pp. 575 ff.) that the broader cosmic activities are, according to settled Vedic habit of thought, attributed to many of the gods in turn. E.g. Indra, Agni, and Pavamāna Soma each places the sun in the sky. We may regard it as a principle, that the application of the same pāda to different gods, when general ideas of any sort are involved, does not signify anything in Vedic interpretation or criticism beyond the fact that the gods are felt, syncretically, to be a good deal of one and the same sort. Bergaigne's interesting theory about the mythic identity in heaven of Agni and Soma, in distinction from their material and ritualistic individuality upon earth (La Religion Védique, i. 165 ff.), does not derive much aid and comfort from the repeated pādas which concern the two gods.[1] They are not very numerous, and they are precisely of the sort spoken of just now: general, broadly cosmic, or rhetorical; see p. 612, below. At most we may remember that both are mighty gods; are brilliantly luminous[2]; have descended from heaven; and are the main factors in the ritual. It is therefore natural that they should be correlated, and that their correlation should at times be exaggerated beyond the point of intrinsic fitness.

Some nice points of Vedic criticism, especially as regards relative date, attach themselves to pādas repeated in connexion with different gods. The mechanical imitativeness, and the tangle of ideas which, I am sure, had become habitual with the Vedic poets even before the time of the Rig-Veda redaction, comes out very strongly in these transfers from god to god. In the body of this work many repeated passages definitely show these qualities in one of the parallel forms; in many others we suspect it without being able to render clear proof.

Repetitions containing similes based on verses containing direct statements.—This matter has been alluded to above (p. 574); it may be well to illustrate it by additional examples, and in connexion with a variety of gods involved. Thus particularly it is interesting to observe that the poets occasionally compare one god with another in such a way that the original and the compared are clearly distinguished: the compared is palpably secondary. The statement is made three times that 'Savitar has placed a light or beacon on high':

ūrdhvaṁ bhānuṁ savitā devo açret 4.13.2; 7.72.4
ūrdhvaṁ ketuṁ savitā devo açret 4.14.2

If, now, we find the statement about Agni, that he 'like Savitar has placed a light on high':

ūrdhvaṁ bhānuṁ savitevāçret 4.6.2

there can be no doubt that this pāda is patterned after the other three.

[1] Cf. under 1.95.8ᵃ.

[2] Cf. çardhan tamāṁsi jighnase, of Agni 8.43.32; of Soma 9.61.19. In 9.96.17ᵇ Soma as vahni is assimilated to Agni, but so are other gods.

In 1.73.3 it is declared that Agni like a god, nourishing all beings, dwells upon the earth, &c., devo na yaḥ pṛthivīṁ viçvadhāyā upakṣeṭi, &c. This, of itself, would pass well enough, that is to say, without arousing any kind of critical alertness. Yet we might note how bathetic is the statement that Agni does anything at all *like a god.* For in the Rig-Veda Agni *is himself a god.* We find, however. the same statement without comparison made in regard to Indra in 3.55.21, imāṁ ca naḥ pṛthivīṁ viçvadhāyā upakṣeti, &c. At once it is clear that the deva with whom Agni is compared is the deva *par excellence,* Indra, the god and king. For this and other reasons, which may be studied under 1.73.3, the latter stanza betrays itself as an imitation of 3.55.21.

An excellent example is furnished by the relation of 5.80.6 to 6.50.8. In the latter stanza it is stated that Savitar unfolds treasures for the pious like the face of Uṣas, yo . . . uṣaso na pratīkaṁ vyūrṇute dāçuṣe vāryāṇi. The comparison is rather forced; the poet is reminded of Uṣas' brightness, because he has in very fact borrowed the pāda, vyūrṇute dāçuṣe vāryāṇi, from the Uṣas stanza 5.80.6, vyūrṇvatī dāçuṣe vāryāṇi.

Another case of this sort is involved in the relation of 9.101.7 to 8.31.11 (q. v.), where Soma is boldly assimilated to Pūṣan by means of a pāda borrowed from the sphere of Pūṣan. Cf. my remark on çṛṇviṣe under 4.19.5[d].

Verses clearly transferred from one god to another.—We may now illustrate, by additional examples, the transfer of pādas from god to god, as part of the broader chapter of transfer of pādas from primary to secondary use (cf. above, p. 573).

In 3.10.9 the inspired Seers when they have awakened are said to kindle Agni, taṁ tvā viprā vipanyavo jāgṛvāṁsaḥ sam indhate. In 1.22.21 the same statement is made, except that Viṣṇu's highest step is substituted for Agni: tad viprāso vipanyavo jāgṛvāṁsaḥ sam indhate (sc. viṣṇor yat paramaṁ padam). Without doubt 3.10.9 is primary; see under 1.22.21[ab].

Agni is said to irradiate or rule the sacrifice, rājantam adhvarāṇām, 1.1.8; 45.4; samrājantam adhvarāṇām, 1.27.1. The epithet rājantāv adhvarāṇām, attributed to the Açvins in 8.8.18, is secondary. See under 1.1.8[a] where are discussed the relative dates of all three forms of the pāda.

In 6.66.1, in a stanza to the Maruts, we have the statement, sakṛc chukraṁ duduhe pṛçnir ūdhaḥ, 'but once did Pṛçni milk her bright udder'. I have spoken of the tangled sophistry of some Vedic ideas. The change certainly hits the author of 4.3.10. This is addressed to Agni, vṛṣā çukraṁ duduhe pṛçnir ūdhaḥ, 'he a bull, a Pṛçni, milks his bright udder'; see under 4.3.10[d].

In 5.15.4 Agni is described in the fitting pāda, pari tmanā viṣurūpo jigāsi, 'of thyself thou goest about in various shapes'. In 7.84.1 we have essentially the same pāda, pari tmanā viṣurūpā jigāti, attributed to the ghṛtācī (sc. juhū), the personified sacrificial ladle. I have explained how the ladle may be regarded as of many shapes, and pointed out that the pāda involving this statement is pretty certainly patterned after the Agni pāda; see under 5.14.4[d].

In 6.49.10 the Rudra pāda, bṛhantam ṛṣvam ajaraṁ suṣumnam, is adapted from the Indra pāda, bṛhantam ṛṣvam ajaraṁ yuvānam, 3.32.7; 6.19.2; see under 3.32.7[b].

In 5.83.1 the pāda, stuhi parjanyaṁ namasā vivāsa, requires no commentary; the parallel pāda, 8.96.12, stuhi suṣṭutiṁ namasā vivāsa, is clap-trap. Cf. my Religion of the Veda, p. 206.

Three classes of repetitions relating to the gods.—The repeated pādas that concern the gods may be primarily and roughly classified under three heads, according as their theme is one or two or more divinities. Thus:

Class A: Repetitions relating to the same god or group of divinities (p. 589).

Class B: Repetitions relating to two different gods or groups of divinities (p. 610).

Class C: Repetitions relating to more than two divinities (p. 631).

As regards the first class, the repetitions naturally bring out the commoner conceptions of the gods—what we may call the average conceptions. In the case of gods of many hymns, especially Agni, Indra, and Soma, the repeated materials are classifiable in accordance with these gods' most familiar traits, and they present a fairly complete Rig-Vedic portrait of these gods. As regards the third class, namely, the repeated pādas which are applied to more than two divinities, they tend to colourless formulaic statements applicable to the gods in general. They illustrate in a conspicuous manner the syncretism of Vedic mythologic ideas, but they are rarely of critical importance. As regards the second class, namely, the pādas which belong to two gods alone, they occur in large numbers, and establish relations between almost any two mentionable Rig-Vedic personalities. This class, on the one hand, illustrates, like the preceding, the enormous mix-up of mythological ideas in the Rig-Veda; on the other, it challenges in many cases judgement as to priority of the ideas involved (see above, p. 587). The question often asked, and not always answered, is, which of the two divinities concerned is the primary subject of a given statement, and which the secondary. Occasionally the question arises whether an entire class of statements belongs originally to one god or another. So in the list, Agni and Indra (p. 611) there are a considerable number of repeated pādas which exhibit both gods, in the same words, as warlike and victorious. Is this equally natural for both gods, or have the qualities of the true war-god Indra in some measure been transferred to Agni? The second alternative is, of course, more probable. My collections present the raw materials for the consideration of such questions, but I have restricted my own conclusions, in the main, to exceptionally clear cases, which, being stated in the body of the work, are not here repeated.

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Agni

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Agni as burning or shining or consuming or pervading fire

tasmāi pāvaka mṛḷaya 1.12.9; 8.44.28
sa naḥ pāvaka dīdivaḥ 1.12.10; . . . dīdihi 3.10.8
çuciḥ pāvaka vandyaḥ 2.7.4; . . . pāvaka īḍyaḥ 7.15.10
çīraṁ pāvakaçociṣam 3.9.8; 8.43.31; 102.11; . . . °çociṣaṁ vivakṣase 10.21.1
revan naḥ çukra dīdihi dyumad pāvaka dīdihi 5.23.4; 6.48.7
agne çukreṇa çociṣā 1.12.12; 10.21.8. Cf. under 1.12.12.
ajasreṇa çociṣā çoçucac chuce 6.48.3; . . . çociṣā çoçucānaḥ 7.5.4
ud asya çocir asthāt 7.16.3; 8.23.4
ād asya vāto anu vāti çociḥ 1.148.4; 7.3.2
tiras tamāṁsi darçataḥ (8.74.5, darçatam) 3.27.13; 8.74.5
tiras tamo dadṛça ūrmyāsv ā 6.48.6; . . . dadṛçe rāmyāṇām 7.9.2
samidhā jātavedase 3.10.3; 7.14.1
stīrṇe barhiṣi samidhāne agnāu 4.6.4; 6.52.17
āviḥ svar abhavaj jāte agnāu 4.3.11; 10.88.2
kṛṣṇaṁ ta ema ruçadūrme ajara 1.59.4; . . . ema ruçataḥ puro bhāḥ 4.7.9
saṁ yo vanā yuvate çucidan 7.4.2; . . . yuvate bhasmanā dṛtā 10.115.2
agne paçur na yavase . . . dagdhāsi vanā 5.9.4; . . . yavase . . . vanā vṛçcanti çikvasaḥ 6.2.9
tepāno deva rakṣasaḥ (8.102.16, çociṣā) 8.60.19; 102.16
viçvataḥ paribhūr asi 1.1.4; 45.4
Cf. also under $3.10.8^{b}$; 27.4^{b}; $4.2.20^{c}$; 10.5^{c}; $6.7.7^{b}$.

Agni as mediator and messenger between men and gods

agne devāṁ ihā vaha 1.12.3; 10.15.4
ā devāṁ vakṣi yakṣi ca 5.26.1; 6.16.2; 8.102.16
sa devāṁ eha vakṣati 1.1.2; 4.8.2
devāṁ ā vītaye vaha 5.26.2; 7.16.4
ā devāṁ somapītaye 1.14.6; 6.16.44
devebhir havyadātaye (ā gahi, or, ā yāhi) 5.26.4; 51.1
devatrā havyam ohiṣe 1.128.6; . . . ohire 8.19.1 (the gods through Agni as agent)
devāir ā satsi barhiṣi 1.12.4; 5.26.5; 8.44.14
anuṣvadham ā vaha mādayasva 2.3.11; 3.6.9
devo devān yajatv agnir arhan 2.3.1; 10.2.2
īḷito agna ā vahendraṁ citram iha priyam 1.142.4; 5.5.3

[1] Pādas repeated in the interest of one god, but employed also with some other god are not listed here. They are few and insignificant, and may be readily supplied from the second general class: Repetitions concerning two different gods or groups of divinities (pp. 610 ff.).

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Agni as burning or shining or consuming or pervading fire

tasmāi pāvaka mṛḷaya 1.12.9; 8.44.28
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çuciḥ pāvaka vandyaḥ 2.7.4; . . . pāvaka īḍyaḥ 7.15.10
çīraṁ pāvakaçociṣam 3.9.8; 8.43.31; 102.11; . . . °çociṣaṁ vivakṣase 10.21.1
revan naḥ çukra dīdihi dyumad pāvaka dīdihi 5.23.4; 6 48.7
agne çukreṇa çociṣā 1.12.12; 10.21.8. Cf. under 1.12.12.
ajasreṇa çociṣā çoçucac chuce 6.48.3; . . . çociṣā çoçucānaḥ 7.5.4
ud asya çocir asthāt 7.16.3; 8.23.4
ād asya vāto anu vāti çociḥ 1.148.4; 7.3.2
tiras tamāṁsi darçataḥ (8.74.5, darçatam) 3.27.13; 8.74.5
tiras tamo dadṛçe ūrmyāsv ā 6.48.6; . . . dadṛçe rāmyāṇām 7.9.2
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stīrṇe barhiṣi samidhāne agnāu 4.6.4; 6.52.17
āviḥ svar abhavaj jāte agnāu 4.3.11; 10.88.2
kṛṣṇaṁ ta ema ruçadūrme ajara 1.59.4; . . . ema ruçataḥ puro bhāḥ 4.7.9
saṁ yo vanā yuvate çucidan 7.4.2; . . . yuvate bhasmanā datā 10.115.2
agne paçur na yavase . . . dagdhāsi vanā 5.9.4; . . . yavase . . . vanā vṛçcanti çikvasaḥ 6.2.9
tepāno deva rakṣasaḥ (8.102.16, çociṣā) 8.60.19; 102.16
viçvataḥ paribhūr asi 1.1.4; 45.4
Cf. also under 3.10.8[b]; 27.4[b]; 4.2.20[c]; 10.5[c]; 6.7.7[b].

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ā devāṁ vakṣi yakṣi ca 5.26.1; 6.16.2; 8.102.16
sa devāṁ eha vakṣati 1.1.2; 4.8.2
devāṁ ā vītaye vaha 5.26.2; 7.16.4
ā devāṁ somapītaye 1.14.6; 6.16.44
devebhir havyadātaye (ā gahi, or, ā yāhi) 5.26.4; 51.1
devatrā havyam ohiṣe 1.128.6; . . . ohire 8.19.1 (the gods through Agni as agent)
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anuṣvadham ā vaha mādayasva 2.3.11; 3.6.9
devo devān yajatv agnir arhan 2.3.1; 10.2.2
īḷito agna ā vahendraṁ citram iha priyam 1.142.4; 5.5.3

[1] Pādas repeated in the interest of one god, but employed also with some other god are not listed here. They are few and insignificant, and may be readily supplied from the second general class: Repetitions concerning two different gods or groups of divinities (pp. 610 ff.).

agne dūto viçām asi 1.36.5 ; 44.9
yad agne yāsi dūtyam 1.12.4 ; 74.7
cikitvān dāivyaṁ janam 6.52.12 ; 8.44.9 Cf. under 4.7.8[d].
dūtaṁ kṛṇvānā ayajanta havyāiḥ (10.122.7, mānuṣāḥ) 5.3.8 ; 10.122.7
tvāṁ viçve sajoṣaso (8.23.18, viçve hi tvā sajoṣaso) devāso dūtam akrata 5.21.3 ; 8.23.18
vahnir āsā viduṣṭaraḥ 6.16.9 ; 7.16.9.
vahniṁ devā akṛṇvata 3.11.4 ; 7.16.2
tve devā havir adanty āhutam 1.94.3 ; 2.1.13. Cf. 2.1.14.
agnir havyā suṣūdāti devo deveṣu medhiraḥ 1.105.14 ; 142.11 ; agnir havyāni siṣvadat 10.188.10
agne havyāya voḷhave 1.45.6 ; 3.29.4
havyavāham amartyam 4.8.1 ; 8.102.17 ; . . . amartyaṁ sahovṛdham 3.10.9
havyavāḷ agnir ajaraç canohitaḥ 3.2.5 ; . . . ajaraḥ pitā naḥ 5.4.2
yajiṣṭhaṁ havyavāhana 1.36.10 ; 44.5 ; yajiṣṭho havyavāhanaḥ 7.15.6 ; yajiṣṭhaṁ havyavāhanam 8.19.21.—Cf. also under 1.1.5[c] ; 12.1[a] ; 5.1.11[d] ; 7.11.2[a].

Agni as embodiment of the priesthood

Agni as Hotar

tvaṁ hotā manurhitaḥ 1.14.11 ; 6.16.9
agniṁ hotāram īḷate 6.14.2 ; . . . īḷate vasudhitim 1.128.8 ; . . . īḷate namobhiḥ 5.1.7
hotāraṁ tvā vṛṇīmahe 5.20.3 ; 26.4 ; 8.60.1 ; 10.21.1
hotāraṁ viçvavedasam 1.12.1 ; 36.3 ; 44.7
hotāraṁ carṣaṇīnām 1.127.2 ; 8.23.7 ; 60.17
hotā mandratamo viçi 5.22.1 ; 8.71.11
vipraṁ hotāram adruham 8.44.10 ; . . . hotāraṁ puruvāram adruham 6.15.7
mandraṁ hotāram uçijo yaviṣṭham 7.10.5 ; . . . uçijo namobhiḥ 10.46.4
hotāram agniṁ manuṣo ni ṣedur namasyanta (5.3.4, daçasyanta) uçijaḥ çaṁsam āyoḥ 4.16.11 ; 5.3.4
hotāraṁ satyayajaṁ rodasyoḥ 4.3.1 ; 6.16.4
yo martyeṣv amṛta ṛtāvā . . . hotā yajiṣṭhaḥ 1.77.1 ; 4.2.1
hotā devo amartyaḥ 3.27.7 ; 8.19.24.—Cf. also under 1.13.4[c] ; 3.9.9[d] ; 5.3.4[c].

Agni as Ṛtvij

tvāṁ yajñeṣv ṛtvijam 3.10.2 ; 10.21.7
ny agniṁ jātavedasaṁ, dadhātā devam ṛtvijam 5.22.2 ; 26.7

Agni as Purohita

yajñasya ketuṁ prathamaṁ purohitam 5.11.2 ; 10.122.4
agnir (10.150.4, agnir devo) devānām abhavat purohitaḥ (10.110.11, purogāḥ) 3.2.8 ; 10.110.11 ; 150.4
agniṁ sumnāya dadhire puro janāḥ 3.2.5 ; 10.140.6

Agni as oblation-bearer and leader at the sacrifice

agne rathīr adhvarāṇām 1.44.2 ; 8.11.2
agniṁ yajñeṣu pūrvyam 8.23.22 ; 39.8 ; 60.2 ; 102.10. Cf. under 3.11.3[b] ; 8.11.1[c].
yajiṣṭhaṁ mānuṣe jane 5.14.2 ; 10.118.9
yajiṣṭhaṁ tvā . . . viprebhiḥ çukra manmabhiḥ 1.127.2 ; yajiṣṭho . . . īḍyo viprebhiḥ çukra manmabhiḥ 8.60.3
sa no yakṣad devatātā yajīyān 3.19.1 ; 10.53.1
viçām agniṁ svadhvaram 5.9.3 ; 6.16.40
hotrābhir agnir manuṣaḥ svadhvaraḥ 2.2.8 ; 10.11.5
svadhvarā kṛṇuhi jātavedaḥ 3.6.6 ; 7.17.3 ; svadhvarā karati jātavedāḥ 6.10.1 ; 7.17.4
priyaṁ cetiṣṭham aratiṁ svadhvaram 7.16.1 ; . . . aratiṁ ny erire 1.128.8
asya yajñasya sukratum 1.12.1 ; 8.19.3. Cf. under 1.31.5[c].
semaṁ no adhvaraṁ yaja 1.14.11 ; 26.1

veṣi hy adhvarīyatām 4.9.5 ; 6.2.10
veṣi hotram uta potraṁ yajatra (10.2.2, janānām) 1.76.4 ; 10.2.2
hotā (8.60.3, mandro) yajiṣṭho adhvareṣv īḍyaḥ 4.7.1 ; 8.60.3
athā devā dadhire havyavāham 7.11.4 ; 10.52.3. Cf. 10.46.10 ; 52.4

Agni in mythological and cosmic aspects

mathīd yad īṁ vibhṛto (1.148.1, viṣṭo) mātariçvā 1.71.4 ; 148.1
pṛṣṭo divi pṛṣṭo (7.5.2, dhāyy) agniḥ pṛthivyām 1.98.2 ; 7.5.2
sa jāyamānaḥ parame vyomani (7.5.7, vyoman) 1.143.2 ; 6.82.2 ; 7.5.7
vṛṣā (10.80.2, agnir) mahī roḍasī ā viveça 3.61.7 ; 10.80.2
ā yas (6.4.6, agne) tatantha rodasī vi bhāsā 6.1.11 ; 4.6
pāti priyaṁ ripo (4.5.8, rupo) agraṁ padaṁ veḥ 3.5.5 ; 4.5.8
antar mahāṅç carati (10.4.2, carasi) rocanena 3.55.2 ; 10.4.2
agnir dvārā vy ṛṇvati (8.39.6, ūrṇute) 1.128.6 ; 8.39.6
gopā ṛtasya dīdihi 10.118.7 ; . . . dīdihi sve dame 3.10.2. Cf. gopām ṛtasya dīdivim 1.1.8
mitro agnir bhavati (5.3.1, tvaṁ mitro bhavasi) yat samiddaḥ 3.5.4 ; 5.3.1
agnir mandro madhuvacā ṛtāvā 4.6.5 ; 7.7.4
mandra svadhāva ṛtajāta (8.74.7, mandra sujāta) sukrato 1.144.7 ; 8.74.7
īçānaḥ sahaso yaho 1.74.4 ; 7.15.11
sahasaḥ sūnav āhuta 3.24.3 ; 8.75.3
vasuṁ (8.71.11, agniṁ) sūnuṁ sahaso jātavedasam 1.127.1 ; 8.71.11
ūrjo napātam ā huve 7.16.1 ; 8.44.13
apām (8.19.4, ūrjo) napātaṁ subhagaṁ sudīditim 3.9.1 ; 8.19.4
imaṁ vidhanto apāṁ sadhasthe 2.4.2 ; 10.46.2
viçvāni deva (3.5.6, devo) vayunāni vidvān 1.189.1 ; 3.5.6
pradakṣiṇid devatātim urāṇaḥ 3.19.2 ; 4.6.3
marteṣv agnir amṛto ni dhāyi 7.4.4 ; 10.45.7
jātavedo vicarṣaṇe 1.12.6 ; 7.15.2 ; 8.102.1
atithiṁ mānuṣāṇām 1.127.8 ; 8 23.25
viçāṁ kaviṁ viçpatiṁ mānuṣīr iṣaḥ 3.2.10 ; . . . viçpatiṁ mānuṣīṇām 5.4.3 ; . . . viçpatiṁ çaçvatīnām 6.1.8
damūnasaṁ gṛhapatim amūram 4.11.5 ; . . . gṛhapatiṁ vareṇyam 5.8.1
kavir gṛhapatir yuvā 1.12.6 ; 7.15.2 ; 8.102.1
vāiçvānaraḥ pṛthupājā amartyaḥ 3.2.11 ; pṛthupājā amartyaḥ 3.27.5
Cf. also under 3.17.2[b] ; 22.8[c] ; 4.7.8[d] ; 5.7.1[d] ; 17.2[a] ; 6.48.1[c] ; 10.45.2[b].

Agni as protector and enricher of men

rakṣota (10.7.7, trāsvota) nas tanvo aprayuchan 10.4.7 ; 7.7
rakṣā ca no (3.54.1, çṛṇotu no) damyebhir anīkāiḥ 3.1.15 ; 54.1
bharadvājāya saprathaḥ (chardir yacha, or, çarma yacha) 6.15.3 ; 16.33
ayam agna tve api 2.5.8 ; 8.44.28
çataṁ pūrbhir yaviṣṭhya (6.48.8, yaviṣṭha pāhy aṁhasaḥ) 6.48.8 ; 7.16.10
pāhi no agne rakṣasaḥ pāhi dhūrter arāvṇaḥ 1.36.15 ; pāhi no agne rakṣaso ajuṣṭāt pāhi dhūrter araruṣo aghāyoḥ 7.1.13
agnī rakṣāṁsi sedhati 1.79.12 ; 7.15.10
sa no divā sa riṣaḥ pātu naktam 1.98.2 ; 10.87.1
dviṣo aṁhāṁsi duritā (6.15.15, agne viçvāni duritā) tarema 6.2.11 = 6.14.6 ; 15.15
tvaṁ naḥ pāhy aṁhaso jātavedo (7.15.15, doṣāvastar) aghāyataḥ 6.16.30 ; 7.15.15
prati ṣma deva rīṣataḥ 7.15.13 ; 8.44.11
aryaḥ parasyāntarasya taruṣaḥ 6.15.3 ; 10.115.5
ava sthirā tanuhi yātujūnām 4.4.5 ; 10.116.5
rayiṁ sahasva ā bhara 5.9.7 ; 23.2
agnir bhuvad rayipatī rayīṇām 1.60.4 ; 72.1
sa hi kṣapavāṁ agnī (7.10.5, abhavad) rayīṇām 1.70.5 ; 7.10.5
agne mahi draviṇam ā yajasva 3.1.22 ; 10.80.7

draviṇodā draviṇasaḥ 1.15.7 ; . . . draviṇasas turasya 1.96.8
vaṅsvā no vāryā puru 8.23.27 ; 60.14
dhanaṁjayo (6.16.15, dhanaṁjayaṁ) raṇe-raṇe 1.74.3 ; 6.16.15
dadhāti ratnaṁ vidhate yaviṣṭhaḥ (7.16.12, suvīryam) 4.12.3 ; 7.16.12
sa no rāsva suvīryam 5.13.5 ; 8.98.12
suvīras tvam asmayuḥ 7.15.8 ; 8.19.7
agnī ratho na vedyaḥ 8.19.8 ; agniṁ rathaṁ na vedyam 8.84.1
agnis tuviçravastamaḥ (5.25.5, °tamam) 3.11.6 ; 5.25.5
Cf. also under 1.36.12[d] ; 58 8[a] ; 143.8[cd] ; 5.10.2[b].

Agni as recipient of praise and sacrifice

imaṁ stomaṁ juṣasva naḥ (8.43.16, me) 1.12.12 ; 8.43.16
imā u ṣu çrudhī giraḥ 1.26.5 ; 45.5 ; 2.6.1
agnir īḷenyo girā 1.79.5 ; 10.118.3
ā te agna ṛcā haviḥ 5.6.5 ; 6.16.47
agniṁ gīrbhir havāmahe 8.11.6 ; 10.141.3
yajñeṣu devam īḷate 1.15.7 ; 5.21.3 ; 6.16.7
devaṁ martāsa ūtaye 3.9.1 ; 5.22.3 ; 8.11.6 ; . . . ūtaye havāmahe 1.144.5
stomāir vidhemāgnaye 8.43.1 ; stomāir iṣemāgnaye 8.44.27
ayā (7.14.2, vayaṁ) te agne samidhā vidhema 4.4.15 ; 7.14.2
agnim īḷe sa u çravat 8.43.24 ; 44.6
çrutkarṇaṁ saprathastamam 1.45.7 ; . . . °tamaṁ tvā girā 10.140.6
agni ṣṭave dama ā jātavedāḥ 6.12.4 ; 7.12.2
etā te agna ucathāni vedhaḥ 1.73.10 ; 4.2.20
agniṁ dhībhiḥ saparyata 5.25.4 ; 8.103.3
mandasva dhītibhir hitaḥ 8.60.4 ; 10.140.3
te ghed agne svādhyaḥ 8.19.17 ; 43.30
uttānahastā namasopasadya 3.14.5 ; . . . namasā vivāset 6.16.46 ; . . . namasādhi vikṣu 10.79.2
agniṁ prayaty adhvare 5.28.6 ; 8.71.22. Cf. indraṁ, &c.
viprāso jātavedasaḥ 3.11.8 ; 8.11.5
nāmāni cid dadhire yajñiyāni 1.72.3 ; 6.1.4
janmañ-janman nihito jātavedāḥ 3.1.20, 21
tam arvantaṁ na sānasim (sc. marmṛjyante) 4.15.6 ; . . . (sc. gṛṇīhi) 8.102.12
tvām agne manīṣiṇaḥ (sc. indhate) 3.10.1 ; . . . (sc. hinvanti) 8.44.19
yas ta ānaṭ samidhā taṁ juṣasva 10.122.3 ; . . . samidhā havyadātim 6.1.9
imaṁ no agne adhvaram 6.52.12 ; . . . adhvaraṁ juṣasva 7.42.5 ; asmākam agne adhvaraṁ juṣasva 5.4.8
abhi prayāṅsi sudhitāni hi khyaḥ (10.53.2, khyat) 6 15.15 ; 10.53.2
somapṛṣṭhāya vedhase 8.43.11 ; kīlālape somapṛṣṭhāya, &c. 10.91.14
vedī (6.13.4, yas te) sūno sahaso gīrbhir ukthāiḥ 6.1.10 ; 13.4
Cf. also under 2.37.1[b] ; 4.4.7[b] ; 5.27.1[c] ; 41.10[c] ; 6.5.5[a] ; 8.23.23[a].

Indra

General statement.—The repetitions concerning Indra alone number 250. Indra's chief traits, on the evidence of the repetitions, are two : first, his quality of demiurge, particularly as slayer of demons, and yet more particularly as slayer of Vṛtra-Ahi and liberator of the rivers or waters ; second, his conspicuous position as chief consumer of soma. In both these respects the repetitions present Indra's history and character with approximate completeness, twice, sometimes thrice. More specifically Indra's traits, repeated in metrical units, present themselves under the following heads : Indra as demiurge ; Indra as cosmic power and his relation to other gods ; Indra's warlike might ; Indra as

chief consumer of soma; Indra as protector and enricher of men; Indra as recipient of praise and sacrifice. The rubric, Indra as chief consumer of soma. is to be supplemented by the corresponding rubric, Soma benefits Indra and other gods, under the head of Soma (p. 600); the latter treats essentially the same theme from the point of view of Soma Pavamāna of the ninth maṇḍala.

Indra as demiurge

Indra as slayer of Vṛtra (Ahi), and releaser of the Waters

vṛtraṁ jaghanvāṅ asṛjat 1.80.10: . . . asṛjad vi sindhūn 4.18.7; 19.8
indro vṛtrāṇy apratī jaghāna (7.23.3, jaghanvān) 6.44.14; 7.23.3
ahan vṛtraṁ nir apām aubjo (1.85.9, aubjad) arṇavam 1.56.5; 85.9
vadhīd (10.28.7, vadhīṁ) vṛtraṁ vajreṇa mandasānaḥ 4.17.3; 10.28.7
indraṁ vṛtrāya hantave 3.37.5; 8.12.22; 9.61.22
hanti vṛtraṁ (1.63.7, aṅho rājan) varivaḥ pūrave kaḥ 1.63.7; 4.21.16
ya indra vṛtrahantamaḥ 8.46.8; 9.92.17
ahann ahiṁ pariçayānam arṇaḥ 3.32.11; 4.19.2; 6.30.4
ahann ahim ariṇāt sapta sindhūn 4.28.1; 10.67.12
pariṣṭhitā ahinā çūra pūrvīḥ 2.11.2; 7.21.3
sṛjaḥ sindhūṅr ahinā jagrasānān 4.17.1; 10.111.9
tvaṁ vṛtāṅ ariṇā indra sindhūn 4.19.5; 42.7
avāsṛjaḥ (8.12.12, avāsṛjat) sartave sapta sindhūn 1.32.12; 8.12.12
indra mahnā mahato arṇavasya 10.67.12; 111.4
Cf. under 1.32.5[d]; 52.2[c]; 3.32.4[d]; 4.17.7[cd]; 5.29.3[d]; 30.11[c]; 31.4[d]; 7.22.2[b]; 8.15.3[b]; 46.13[b]

Indra as slayer of other demons and enemies

çiro dāsasya namucer mathāyan 5.30.8; 6.20.6
ava tmanā dhṛṣatā çambaraṁ bhinat 1.54.4; ava tmanā bṛhataḥ çambaraṁ bhet 7.18.20.
viçvā veda janimā (10.111.5, savanā) hanti çuṣṇam 3.31.8; 10.111.5 [Cf. 1.51.6[b]
asvāpayad dabhītaye 4.30.21; asvāpayo dabhītaye suhantu 7.19.4
maho druho apa viçvāyu dhāyi 4.28.2; 6.20.5
nanamo vadhar adevasya pīyoḥ 1.174.8; 2.19.7
jahi vadhar vanuṣo martyasya 4.22.9; 7.25.3
ni duryoṇa āvṛṇañ mṛdhravācaḥ (5.32.8, mṛdhravācam) 5.29.10; 32.8
ny arçasānam oṣati 1.130.8; 8.12.9
vi dviṣo (10.152.3, rakṣo) vi mṛdho jahi 8.61.13; 10.152 3
indro viçvā ati dviṣaḥ 8.16.11; 69.14
dāsīr viçaḥ sūryeṇa sahyāḥ 2.11.4; 10.148.2
viçvasya jantor adhamaṁ cakāra 5.32.7; . . . adhamas padīṣṭa 7.104.16
adhaspadaṁ tam īṁ kṛdhi 10.133.4; 134.2

Indra's other demiurgic or divine acts

duraç ca viçvā avṛṇod apa svāḥ 3.31.21; 10.120.9
pra sūraç cakraṁ vṛhatād abhīke 1.174.5; 4.16.12
bharac cakram etaço nāyam indra 1.121.13; . . . etaçaḥ sam riṇāti 5.31.11
prāvo (6.26.4, āvo) yudhyantaṁ vṛṣabhaṁ daçadyum 1.33.14; 6.26.4
āvaḥ kutsam indra yasmiñ cākan 1.33.4; vaha kutsam, &c. 1.174.5
atithigvāya çaṁsyaṁ kariṣyan 6.26.3; 7.19.8
yathā kaṇve maghavan trasyadasyavi 8.49(Vāl.1).10; . . . maghavan medhe adhvare 8.50(Vāl.2).10
yathā prāvo maghavan medhyātithim 8.49(Vāl.1).9; yathā prāva etaçaṁ kṛtvye dhane 8.50(Vāl. 2).9
ekasya çruṣṭāu yad dha codam āvitha 2.13.9; çagdhī no asya yad dha pāuram āvitha 8.3.11
Cf. under 1.131.4[b]; 132.4[b]; 8.73.18[a]

Indra's cosmic power and relation to other gods

sa dhārayat pṛthivīṁ paprathac ca 1.103.2 ; 2.15.2
eko viçvasya bhuvanasya rājā 3.46.2 ; 6.36.4
vy antarikṣam atirat (10.153.3, atiraḥ) 8.14.7 ; 10.153.3
anu tvā rodasī ubhe 8.6.38 ; 71.11
viçve devāso amadann anu tvā 1.52.15 ; 103.7
devās ta indra sakhyāya yemire 8.89.2 ; 98.3
samīcīnāsa ṛbhavaḥ sam asvaran 8.3.7 ; samīcīnāso asvaran 8.12.32
devī (sc. rodasī) çuṣmaṁ saparyataḥ 6.44.5 ; 8.93.12
sakhe viṣṇo vitaraṁ vi kramasva 4.18.11 ; 8.100.12
jātaḥ pṛchad vi mātaraṁ ka ugrāḥ ke ha çṛṇvire 8.45.9 ; vi pṛchad iti mātaraṁ, &c. 8.77.1
Cf. under 1.32.4[c] ; 3.32.8[c] ; 6.44.23[b]

Indra's warlike might

indrasya karma sukṛtā purūṇi 3.30.13 ; 32.8 ; 34.6
pra nūtanā maghavan yā cakartha 5.31.6 ; . . . maghavā yā cakāra 7.98.5
sa yudhmaḥ satvā khajakṛt samadvā 6.18.2 ; yudhmo anarvā khajakṛt samadvā 7.20.3
kṛṣe tad indra pāuṁsyam 8.3.20 ; 32.3
na tvāvāṅ indra kaç cana na jāto na janiṣyate 1.81.5 ; similar distich 7.32.23
athemā viçvāḥ pṛtanā jayāsi (10.52.5, jayāti) 8.96.7 ; 10.52.5
vy āsa (10.29.8, ānaḷ) indraḥ pṛtanā svojāḥ 7.20.3 ; 10.29.8
açatrur indra janiṣe 10.133.2 ; açatrur (8.21.13, anāpir) indra januṣā sanād asi 1.102.8 ; 8.21.13
tvam indrābhibhūr asi 8.98.2 ; 20.153.5
ṛghāyamāṇam invataḥ (sc. na tvā rodasī) 1.10.8 ; ṛghāyamāṇo invasi (sc. indraḥ çatrum) 1.176.1
nāntarikṣāṇi vajriṇam 8.6.15 ; 12.24
indraṁ jāitrāya harṣayan 9.111.3 ; . . . harṣayā çacīpatim 8.15.13
jayema pṛtsu vajrivaḥ 8.68.9 ; 92.11
vajraṁ çiçāna ojasā 8.76.9 ; 10.153.4
vajreṇa çataparvaṇā 1.80.6 ; 8.6.6 ; 76.2 ; 89.3
tvaṁ hi çaçvatīnām (sc. rājā viçām asi) 8.95.3 ; (sc. dartā purām asi) 8.98.6
vṛṣā hy ugra çṛṇviṣe 8.6.14 ; . . . çṛṇviṣe parāvati 8.33.10
vṛṣāyam indra te ratha uto te vṛṣaṇā harī, vṛṣā tvaṁ çatakrato vṛṣā havaḥ 8.13.31 ; vṛṣā ratho maghavan vṛṣaṇā harī vṛṣā tvaṁ çatakrato 8.33.11
mahāṅ ugra īçānakṛt 8.52(Vāl.4).5 ; 65.5
nahi nu te (10.54.3, ka u nu te) mahimanaḥ samasya 6.27.3 ; 10.54.3
ugra ugrābhir ūtibhiḥ 1.7.4 ; ugrābhir ugrotibhiḥ 1.129.5
ugra ṛṣvebhir ā gahi 8.3.17 ; ugra ugrebhir ā gahi 8.49(Vāl.1).7 ; ṛṣva ṛṣvebhir ā gahi 8.50(Vāl.2).7
īçāno apratiṣkutaḥ 1.7.8 ; . . . apratiṣkuta indro aṅga 1.84.7
indra çaviṣṭha satpate 8.13.12 ; 68.1
indram īçānam ojasā 1.11.8 ; 8.76.1
maho vājebhir mahadbhiç ca çuṣmāiḥ 4.22.3 ; 6.32.4
prāvo vājeṣu vājinam 1.4.8 ; 176.5
rathītamaṁ rathīnām 1.11.7 ; rathītamo rathīnām 8.45.7
vidmā hi tvā dhanaṁjayam 3.42.6 ; 8.45.13 ;—viçvā dhanāni jigyuṣaḥ 8.14.6 ; 9.65.9
(adāçuṣām) teṣāṁ no veda ā bhara 1.81.9 ; (adāçuriḥ) tasya no veda ā bhara 8.45.15
dhanaspṛtaṁ çūçuvāṅsaṁ sudakṣam 6.19.8 ; 10.47.4
sahasrā vājy avṛtaḥ 1.133.7 ; 8.32.18
vāvṛdhāno dive-dive 8.53(Vāl. 5).2 ; vāvṛdhāte, &c. 8.12.28 (Indra's Harī)
rājā kṛṣṭīnāṁ puruhūta indraḥ 1.177.1 ; 4.17.5
ya ekaç carṣaṇīnām 1.7.9 ; 176.2
çikṣā çacīvaḥ çacībhiḥ 8.2.15 ; . . . çacīvas tava naḥ çacībhiḥ 1.62.12
gavyanta indraṁ sakhyāya viprā açvāyanto vṛṣaṇaṁ vājayantaḥ 4.17.6 ; 10.131.3
yad vā pañca kṣitīnām 5.35.2 ; . . . kṣitīnāṁ dyumnam ā bhara 6.46.7
yad indra nāhuṣīṣv ā 6.46.7 ; 8.6.24
Cf. under 1.5.10[c] ; 54.3[b] ; 80.8[c], 10[c] ; 81.5[e] ; 4.16.6[a] ; 18.4[c] ; 6.32.1[b] ; 45.22[b] ; 8.6.41[b] ; 12.8[a]

Indra as chief consumer of Soma

(See also under Soma benefits Indra, &c., p. 600)

somebhiḥ somapātamam 6.42.2 : 8.12.20
trikadrukeṣv apibat sutasya 1.32.3 ; 2.15.1
somapeyāya vakṣataḥ 8.6.45 = 8.32.30 ; 8.14.12 (Indra's Harī)
indrāya somaṁ suṣutaṁ bharantaḥ (10.30.13, bharantīḥ) 3.36.7 ; 10.30.13
pāhi somam . . . sakhibhiḥ sutaṁ naḥ 3.47.3 ; 51.8
indraṁ some sacā sute 1.5.2 ; 8.45.29
ā tvā viçantv indavaḥ 1.15.1 ; 8.92.22
indraḥ somasya pītaye 8.12.12 ; . . . pītaye vṛṣāyate 1.55.2
indraṁ somasya pītaye 1.16.3 ; 3.42.4 ; 8.17.15 ; 92.5 ; 97.11 ; 9.12.2
vṛtrahā somapītaye 1.16.8 ; 8.93.20
imam indra sutaṁ piba 1.84.4 ; 8.6.36
(asya) somaṁ çrīṇanti pṛçnayaḥ 1.84.11 ; 8.69.3
indram indo vṛṣā viça 1.176.1 : 9.2.1 (to Soma Pavamāna)
sutaḥ somaḥ pariṣiktā madhūni 1.177.3 ; 7.24.3
pibā-pibed indra çūra somam 2.11.11 ; 10.32.15
adhvaryavo bharatendrāya somam 2.14.1 ; adhvaryavaḥ sunutendrāya somam 10.30.15
tasmā etaṁ bharata tadvaçāya 2.14.2 ; . . . tadvaço dadiḥ 2.37.1
somebhir īṁ pṛṇatā bhojam indram 2.14.10 ; 6.23.9
asmiñ chūra savane mādayasva 2.18.7 ; 7.23.5 ; asminn ū ṣu savane. &c. 7.29.2
tubhyaṁ suto maghavan tubhyam ābhṛtaḥ 2.36.5 ; . . . tubhyaṁ pakvaḥ 10.116.7
indra piba vṛṣadhūtasya vṛṣṇaḥ 3.36.2 ; 43.7
indra somāḥ sutā ime 3.40.4 ; 42.5
somaṁ piba vṛtrahā çūra vidvān 3.47.2 ; 52.7
pibā tv asya suṣutasya cāroḥ 3.50.2 ; 7.29.1
pibā tv asya girvaṇaḥ 3.51.10 ; 8.1.26
dhānāvantaṁ karambhiṇam apūpavantam ukthinam (sc. somam) 3.52.1 ; 8.91.2
ya indrāya sunavāmety āha 4.25.4 ; 5.37.1
tiraç cid aryaḥ savanā purūṇi 4.29.1 ; . . . savanā vaso gahi 8.66.12
suteṣv indra girvaṇaḥ 4.32.11 ; 8.99.1
sajoṣāḥ pāhi girvaṇo marudbhiḥ 4.34.7 ; 6.40.5
vahantu somapītaye 4.46.3 ; 8.1.24 (Indra's Harayaḥ)
indra somaṁ pibā imam 8.17.1 ; indra somam imaṁ piba 10.24.1
somaṁ somapate piba 5.40.1 ; 8.21.3
vṛṣā grāvā vṛṣā mado vṛṣā somo ayaṁ sutaḥ 5.40.2 ; 8.13.32
pātā sutam indro astu somam 6.23.3 ; 44.15
somaṁ vīrāya çipriṇe 8.32.24 ; . . . çipriṇe pibadhyāi 6.44.14
ayaṁ soma indra tubhyaṁ sunve 7.29.1 ; 9.88.1
somam indrāya vajriṇe 7.32.8 ; 9.30.6 ; 51.2
yatrā somasya tṛmpasi 8.4.12 ; 53(Vāl. 5).4
tasyehi pra dravā piba 8.4.12 ; 64.10
matsvā sutasya gomataḥ 8.13.14 ; 92.30
sutāvanto havāmahe 8.17.3 ; 51(Vāl. 3).6 ; 61.14 ; 93.30
ehīm asya dravā piba 8.17.11 ; 64.12
madāya dyukṣa somapāḥ 8.33.15 ; 66.6
asya pītvā madānām 8.92.6 ; 9.23.7
sutavāṅ ā vivāsati 1.84.9 ; 8.97.4
yathā manāu sāṁvaraṇāu somam indrāpibaḥ sutam 8.51(Vāl. 3).1 ; yathā manāu vivasvati somaṁ çakrāpibaḥ sutam 8.52(Vāl. 4).1
çucayo (8.93.22, uçanto) yanti vītaye (sc. sutāḥ) 1.5.5 ; 8.93.22
Cf. under 1.104.9[c] ; 175.2[b] ; 3.37.8[c] ; 8.4.2[b] ; 82.3[c]

Indra as protector and enricher of men

syāmed indrasya çarmaṇi 1.4.6 ; 8.47.5
sadā pāhy abhiṣṭibhiḥ 1.129.9 ; . . . abhiṣṭaye 10.93.11
asmabhyam indra (6.44.8, mahi) varivaḥ sugaṁ kṛdhi (6.44.18, kaḥ) 1.102.4 ; 6.44.18
rakṣā ca no maghavan pāhi sūrīn 1.54.11 ; 10.61.22
uta trāyasva gṛṇato maghonaḥ 10.22.15 ; 148.4
yad indra mṛḷayāsi naḥ 8.6.25 ; 45.33
sa tvaṁ na indra mṛḷaya 6.45.17 ; 8.80.2
indra dyumnaṁ svarvad dhehy asme 6.19.9 ; 35.2
indra tvādātam id yaçaḥ 1.10.7 ; 3.40.6
apāṁ tokasya tanayasya jeṣe 1.100.11 ; 6.44.18
yaḥ çaṁsantaṁ yaḥ çaçamānam ūtī 2.12.14 ; 20.3
pūrvīr asya niṣṣidho martyeṣu 3.51.5 ; pūrvīṣ ṭa indra niṣṣidho janeṣu 6.44.11
yad ditsasi stuto magham 4.32.8 ; 8.14.4
yas te sādhiṣṭho 'vase 5.35.1 ; 8.53(Vāl. 5).7
asme te santu sakhyā çivāni 7.22.9 ; 10.23.7
asmākaṁ bodhi avitā mahādhane 6.46.4 ; 7.32.5
asmākaṁ su maghavan bodhi godāḥ 3.20.21 ; 4.22.10 ; . . . gopāḥ 3.31.14
makṣū gomantam īmahe 8.33.3 ; 88.2
indra rāyā parīṇasā 4.31.12 ; 8.97.6 ; tvaṁ na indra rāyā parīṇasā 1.128.9
kadā na indra rāya ā daçasyeḥ 7.37.5 ; 8.97.15
kṛṇuṣva rādho adrivaḥ 1.10.7 ; 8.64.1
kim aṅga radhracodanaṁ tvāhuḥ 6.44.10 ; . . . radhracodanaḥ 8.80.3
gamema gomati vraje 8.46.9 ; 51(Vāl. 3).5
araṁ te çakra dāvane 8.45.10 ; 92.26
sahasriṇībhir ūtibhiḥ 1.30.8 ; 10.134.4
vidyāma çūra navyasaḥ 8.24.8 ; 50(Vāl. 2).9
vidyāma sumatīnām 1.4.3 ; . . . sumatīnāṁ navānām 10.89.17
vidyāma vastor avasā gṛṇanto bharadvājā (10.89.17, viçvāmitrā) uta ta indra nūnam 6.25.9 ; 10.89.17 ; vidyāma vastor avasā gṛṇantaḥ 1.177.5
mahīr asya praṇītayaḥ pūrvīr uta praçastayaḥ 6.45.3 ; 8.12.21
indra (8.32.12, indro) viçvābhir utibhiḥ 8.32.12 ; 61.5 ; 10.134.3 ; . . . ūtibhir vavakṣitha 8.12.5
çatamūte çatakrato 8.46.3 ; çatamūtiṁ çatakratum 8.99.8
mahān mahībhiḥ çacībhiḥ 8.2.32 ; 16.7
arvācīnaṁ su te manaḥ 1.84.3 ; 3.37.2
puro dadhat saniṣyasi (5.31.11, saniṣyati) kratuṁ naḥ 4.20.3 ; 5.31.11
yasya viçvāni hastayoḥ 1.176.3 ; 6.45.8
yo rāyo 'vanir mahān supāraḥ sunvataḥ sakhā 1.4.10 ; 8.32.13
devaṁ-devaṁ vo 'vasa indram-indraṁ gṛṇīṣaṇi 8.12.19 ; . . . avase devaṁ-devam abhiṣṭaye 8.27.13
udrīva vajrinn avato na siñcate 8.49(Vāl. 1).6 . . . avato vasutvanā 8.50(Vāl. 2).6
vasūyavo vasupatiṁ çatakratuṁ stomāir indraṁ havāmahe 8.52(Vāl. 4).6 ; 61.10
yasmāi tvaṁ vaso dānāya çikṣasi (8.52.6, maṁhase) sa rāyas poṣam açnute (8.52.6, invati) 8.51(Vāl. 3).6 ; 52(Vāl. 4).6
purūtamaṁ purūṇām 1.5.2 ; 6.45.29
Cf. under 1.16.9[a] ; 29.2[a] ; 51.8[c] ; 84.19[c] ; 110.9[a] ; 167.1[d] ; 177.1[d] ; 3.43.3[b] ; 5.35.5[a]

Indra as recipient of praise and sacrifice

taṁ tvā vayaṁ maghavann indra girvaṇaḥ sutāvanto havāmahe 8.51(Vāl. 3).6 ; 61.14
indraṁ gīrbhir havāmahe 8.76.5 ; 88.1 ;—gīrbhir gṛṇanti kāravaḥ 8.46.3 ; 54(Vāl. 6).1
eto nv indraṁ stavāma 8.24.19 ; 81.4 ; 95.7
indram abhi pra gāyata 1.5.1 ; 8.92.1
tam v abhi pra gāyata 8.15.1 ; . . . abhi prārcata 8.92.5
tasmā indrāya gāyata 1.4.10 ; 5.4 ; tam indram abhi gāyata 8.32.13
indram arca yathā vide 8.49(Vāl. 1).1 ; 69.4

indrāya çūṣam arcati 1.9.10 ; . . . arcata 10.133.1 ; indrāya çūṣaṁ harivantam arcata 10.96.2
uktham indrāya çaṁsyam 1.10.5 ; 5.39.5
indra vatsaṁ na mātaraḥ 6.45.25 ; 8.95.1
indrāya brahmodyatam 1.80.9 ; 8.69.9
brahmendrāya vajriṇe 3.53.13 ; 8.24.1
upa brahmāṇi çṛṇava imā naḥ 6.40.6 ; 7.29.2
upa brahmāṇi harivaḥ 1.3.6 ; . . . harivo haribhyām 10.104.6
anu ṣṭuvantu pūrvathā 8.3.8 ; 15.6
indraṁ vāṇīr anuttamanyum eva 7.31.12 ; . . . vāṇīr anūṣata sam ojase 8.12.22
stotṛbhya indra girvaṇaḥ 4.32.8 ; stotāra indra girvaṇaḥ 8.32.7
kaṇvā ukthena vāvṛdhuḥ 8.6.21, 43
yaṁ te svadhāvan svadayanti dhenavaḥ 8.49(Vāl. 1).5 ; yaṁ te svadāvan svadanti gūrtayaḥ 8.50(Vāl. 2).5
ahūmahi çravasyavaḥ 6.45.10 ; 8.24.10
indraṁ taṁ hūmahe vayam 6.46.3 ; 8.51(Vāl. 3).5
vṛṣantamasya hūmahe 1.10.10 ; 5.35.3
vṛṣā tvā vṛṣaṇaṁ huve vajriñ citrābhir ūtibhiḥ 5.40.3 ; 8.13.33
marutvantaṁ havāmahe 1.23.7 ; 8.76.6
nānā havanta ūtaye 8.1.3 ; 15.12 ; 86.5
indraḥ purū puruhūtaḥ 8.2.32 ; 16.7
taṁ tvā vayaṁ havāmahe 4.32.13 = 8.65.7 ; 8.43.23
stomāir indraṁ havāmahe 8.52(Vāl. 4).6 ; 61.10
tvām id vṛtrahantama janāso vṛktabarhiṣaḥ 5.35.6 ; 8.6.37
āpir (8.54.5, tena) no bodhi sadhamādyo vṛdhe 8.3.1 ; 54(Vāl. 6).5
vayam indra tvāyavaḥ 3.41.7 ; 7.31.4 ; 10.133.6
sakhāya indram ūtaye 1.30.7 ; 8.21.9
indraṁ prayaty adhvare 1.16.3 ; 8.3.5. Cf. agniṁ, &c., under 5.28.6
anu pratnasyāukasaḥ 1.30.9 ; 8.69.18
vayaṁ te ta indra ye ca naraḥ 5.35.5 ; . . . ye ca deva 7.30.4
yad indra prāg apāg udañ nyañ vā hūyase nṛbhiḥ 8.4.1 ; 65.1
yac chakrāsi parāvati yad arvāvati vṛtrahan 8.13.15 ; 97.4
arvāvato na ā gahi 3.37.11 ; 40.8
indreha tata ā gahi 3.37.11 ; 40.9
yāhi vāyur na niyuto no achā 3.35.1 ; 7.23.4
(mā) ni rīraman yajamānāso anye 2.18.3 ; 3.35.3
vahatam indra keçinaḥ 3.41.9 ; 8.17.2
ā tvā bṛhanto harayo (6.44.19, tvā harayo vṛṣaṇo) vahantu 3.43.6 ; 6.44.19
juṣāṇa indra haribhir (8.13.3, saptibhir) na ā gahi 3.44.1 ; 8.13.13
iha tyā sadhamādyā (sc. harī) 8.13.27 ; 8.32.29 = 8.93.24
yoniṣ ṭa indra niṣade (7.24.1, sadane) akāri 1.104.1 ; 7.24.1
mandāno asya barhiṣo vi rājasi 8.13.4 ; 15.5
edaṁ barhir yajamānasya sīda 3.53.3 ; 6.23.7
araṁ indrasya dhāmne 8.92.25 ; 9.24.5
kratuṁ punīta (8.53.6, punata) ānuṣak 8.12.11 ; 53(Vāl. 5).6
Cf. under 1.16.5[a] ; 7.23.6[a] ; 32.22[a] ; 8.6.32[a] ; 12.10[a] ; 45.21[a]

Soma

General statement.—The repetitions concerning Soma alone number 200, the majority of them coming from the ninth maṇḍala, the Pavamāna book (see above, p. 585). The ratio of the repetitions to the entire mass contained in that book is greater than in any other Vedic collection; hence they come nearer giving a complete picture of the drink, or the god than in the case of any other

god. No attempt is made here to separate the ritual drink from the personified god, if for no other reason, because the texts themselves fail to do so. Soma is intimately connected with Indra ; therefore many passages of the ninth book, though primarily Soma-passages, belong to Indra as well; see the rubric, Soma benefits Indra and other gods (p. 600 ; cf. 9.97.5). Soma's repeated pādas may be arranged under the following heads : Ritual preparation of Soma (washing and cleaning; straining; pressing and flowing and clearing); Soma and his admixtures; Soma and his vessels ; Soma benefits Indra and other gods ; Soma as protector and enricher of men ; Soma's divine and other qualities ; Soma-worship. The boundary line between these rubrics is often effaced, because one and the same passage presents more than a single aspect of the plant, fluid, or god.

Ritual preparation of Soma

Washing and cleaning

ā pyāyasva madintama soma viçvebhir aṅçubhiḥ 1.91.17 ; pra pyāyasva pra syandasva soma viçvebhir aṅçubhiḥ 9.67.28
marmṛjyante upasyuvaḥ, yābhir madāya çumbhase (9.38.3, çumbhate) 9.2.7 ; 38.3
çumbhamāna ṛtāyubhir, mṛjyamāno gabhastyoḥ 9.36.4. The same in plural : çumbhamānā, &c. 9.64.5 ; mṛjyamāno gabhastyoḥ 9.20.6
dadhanvire gabhastyoḥ 9.10.2 ; 13.7
etaṁ mṛjanti marjyam 9.15.7 ; 46.6
çrīṇānā apsu mṛñjata 9.24.1 ; 65.26
sa marmṛjāna āyubhiḥ 9.57.3 ; 66.23
tam ī mṛjanty āyavaḥ 9.63.17 ; 107.17
etam u tyaṁ daça kṣipo (mṛjanti) 9.15.8 ; 61.7
çiçuṁ jajñānaṁ haryataṁ mṛjanti 9.96.17 ; 109.12.—Cf. under 9.70.4[a], 5[a]

Straining

rāye arṣa (9.64.12, sa no arṣa) pavitra ā 9.63.16 ; 64.12
somaṁ pavitra ā sṛja 1.28.9; 9.16.3 ; 51.1
tiraḥ pavitram āçavaḥ 1.135.6 ; 9.62.1 ; 67.7
suta eti pavitra ā 9.39.3 ; 44.3 ; 61.8
suvāno arṣa pavitra ā 9.6.3 ; 52.1
somaḥ pavitre arṣati 9.16.4 ; 17.3 ; 37.1
pavitre pari ṣicyate 9.17.4 ; 42.4
pavitraṁ soma gachasi 9.20.7 ; 67.19
rājā pavitraratho vājam āruhaḥ (9.86.40, āruhat) 9.83.5 ; 86.40
vṛṣā pavitre adhi sāno avyaye 9.86.3 ; 97.40
rājā (9.86.7, vṛṣā) pavitram aty eti roruvat 9.85.9 ; 86.7
tiro varāṇy avyayā 9.67.4 ; 107.10
avyo vārebhiḥ pavate 9.101.16 ; . . . pavate madintamaḥ 9.108.5
avyo vārebhir arṣati 9.20.1 ; 38.1
avyo vāraṁ vi dhāvasi 9.16.8 ; . . . dhāvati 9.28.1 ; avyo vāraṁ vi pavamāna dhāvati 9.74.9
vane krīḷantam atyavim 9.6.5 ; 45.5 ; 106.11
avyo vāre pari priyaḥ 9.7.6 ; 52.2 ; 107.6 ; . . . priyam 9.50.3
pavate (9.64.5, pavante) vāre avyaye 9.36.4 ; 64.5

Pressing and flowing and clearing

sunotā madhumattamam 9.30.6 ; 51.2
indur hiyānaḥ sotṛbhiḥ 9.30.2 ; 107.26
sutaḥ somo diviṣṭiṣu 1.86.4 ; 8.76.9

ye somāsaḥ parāvati ye arvāvati sunvire 8.93.6; 9.65.22
suvānā devāsa indavaḥ 9.13.5; 65.24
devo devebhyaḥ sutaḥ 9.3.9; 99.7; 103.6
dhārayā pavate sutaḥ 9.3.10; 42.2
hariṁ hinvanty adribhiḥ 9.26.5; 30.5; 32.2; 38.2; 39.6; 50.3; 65.8
hito na saptir (9.86.3, atyo na hiyāno) abhi vājam arṣa 9.70.10; 86.3
indur hinvāno arṣati 9.34.1; 67.4
hinvanti sūram usrayaḥ 9.65.1; 67.9
pra te dhārā asaçcato divo na yanti vṛṣṭayaḥ 9.57.1; pra te divo na vṛṣṭayo dhārā yanty asaçcataḥ 9.62.28
abhy arṣa kanikradat 9.63.29; 67.3
harir arṣati dharṇasiḥ 9.37.2; 38.6
pavamānāya gāyata 9.65.7; vipaçcite pavamānāya, &c. 9.86.44
pavamāno vi dhāvati 9.37.3; vyānaçiḥ pavamāno, &c. 9.103.6
somo vājam ivāsarat 9.37.5; 62.16
çukrā ṛtasya dhārayā, vājaṁ gomantam akṣaran 9.33.2; 63.14
tayā pavasva dhārayā 9.45.6; 49.2
pavasva soma dhārayā 9.1.1; 29.4; 30.3; 100.5
asṛgran devavītaye 9.46.1 : 67.17
sa pavasva madintama 9.50.5; sa punāno madintamaḥ 9.99.6
pavamānaṁ madhuçcutam 9.50.3; 67.9
ete pūtā vipaçcitaḥ 9.22.3; 101.12
somaḥ punāno arṣati 9.13.1; 28.6; 42.5; 101.7
nṛmṇā vasāno arṣati (9.62.23, arṣasi) 9.7.4; 62.23
dhārā sutasya vedhasaḥ 9.2.3; 16.7
viprasya dhārayā kaviḥ 9.12.8; 44.2
somā asṛgram āçavaḥ 9.17.1; 23.1
pavamānā asṛkṣata 9.63.25; 107.25
punānaḥ soma dhārayā 9.63.28; 107.4
pavasva madhumattamaḥ 9.64.22; 108.1, 15
pavasva devavīr ati 9.2.1; 36.2
pavasva viçvadarçataḥ 9.65.13; 106.5
pavasva viçvamejaya 9.35.2; 62.26
indo dhārābhir ojasā 9.65.14; 106.7
pavate haryato hariḥ 9.65.25; 106.13
evā naḥ soma pariṣicyamānaḥ 9.68.10; 97.36
pavamāno asiṣyadat 9.30.4; 49.5
pavamānāsa indavaḥ 9.24.1; 67.7; 101.8. Cf. pavamānāyendave 9.11.1
pavamāno vicarṣaṇiḥ 9.28.5; pavamānaṁ vicarṣaṇim 9.60.1
pavamānaḥ (9.13.8, °na) kanikradat 9.3.7; 13.8
abhi somāsa āçavaḥ pavante madyaṁ madam 9.23.4; 107.14
nṛbhir yato vi nīyase 9.24.3; 99.8. Cf. under 9.15.3[a]
abhy arṣanti suṣṭutim 9.62.3; abhy arṣati suṣṭutim 9.66.22; pavamānā abhy arṣanti suṣṭutim 9.85.7
Cf. also under 1.137.3[bc]; 8.1.17[a]

Soma and his admixtures

somāḥ çukrā gavāçiraḥ 1.137.1; 9.64.28
somāso dadhyāçiraḥ 1.5.5; 137.2; 5-51.7; 7-32.4; 9.22.3; 63.15; 101.12
āpo arṣanti sindhavaḥ yad gobhir vāsayiṣyase 9.2.4; 66.13]
gāḥ kṛṇvāno na nirṇijam 9.14.5; 107.26; gāḥ kṛṇvāno nirṇijaṁ haryataḥ kaviḥ 9.86.26
gobhir añjāno arṣati (9.107.22, arṣasi) 9.103.2; 107.22
çūro na goṣu tiṣṭhasi 9.16.6; 62.19
mahīr apo vi gāhate 9.7.2; 99.7

Soma and his vessels

çyeno na vikṣu sīdati 9.38.4; çyeno na vaṅsu ṣīdati 9.57.3; çyeno na vaṅsu kalaçeṣu sīdasi 9.86.35
sīdaṅ chyeno na yonim ā 9.61.21; 65.19
çyeno na yonim āsadat 9.62.4; . . . yoniṁ ghṛtavantam āsadam 9.82.1
abhi droṇāny āsadam 9.3.1; 30.4
achā koçaṁ madhuçcutam 9.66.11; 107.12
abhi koçaṁ madhuçcutam 9.23.4; 36.2
somaḥ punānaḥ kalaçeṣu sīdati (9.96.23, sattā) 9.68.9; 86.9; 96.23
vṛṣevā yūthā pari koçam arṣasi (9.96.20, arṣan) 9.76.5; 96.20
ā kalaçeṣu dhāvati 9.17.4; 67.14
vṛṣāva cakradad (9.107.22, °do) vane 9.7.3; 107.22
abhi droṇāni dhāvati 9.28.4; 37.6
camūṣv ā ni ṣīdasi 9.63.2; 99.8
abhi yoniṁ kanikradat 9.25.2; 37.2
vardhā samudram ukthyam 9.29.3; 61.15

Soma benefits Indra and other gods

(See also under Indra as chief consumer of soma, p. 595)

indav (9.97.11, indur) indrasya sakhyaṁ juṣāṇaḥ 8.48.2; 9.97.11
hariṁ nadīṣu vājinam, indum indrāya matsaram 9.53.4; 63.17
indrāyendo pari srava 8.91.3; 9.106.4
indram indo vṛṣā viça 1.176.1; 9.2.1
somam indrāya vajriṇe 9.30.6; 51.2
indrāya pātave sutaḥ 9.1.1; 100.5
asyed indro madeṣv ā 9.1.10; 106.3
punānā indram āçata 9.6.4; 24.2
indrāya pavate sutaḥ 9.6.7; 62.14; 106.2; 107.17
indrāya soma pātave 9.11.8; 98.10; 108.15
indrāya madhumattamāḥ 9.12.1; . . . °maḥ 9.67.16; . . . °mam 9.63.19
indrasya hārdy āviçan 9.60.3; . . . āviçan manīṣibhiḥ 9.86.19
indrasya hārdi somadhānam ā viça 9.70.9; 108.16
çucir dhiyā pavate soma indra te 9.72.4; 86.13 Cf. under 1.16.6[a]
svadasvendrāya pavamāna pītaye (9.77.44, indo) 9.74.9; 77.44
indrāya matsarintamaḥ 9.63.2; 99.8
sa indrāya pavase matsarintamaḥ (9.97.32, matsaravān) 9.76.5; 97.32
indav indrāya matsaram 9.26.6; 53.4; 63.17
gachann indrasya niṣkṛtam 9.15.1; 61.25
punīhīndrāya pātave 9.16.3; 51.1
punāna indur indram ā 9.27.6; 66.28
indum indrāya pītaye 9.32.2; 38.2; 43.2; 65.8
indav indrāya pītaye 9.30.5; 45.1; 50.5; 64.12
indraṁ soma (9.84.3, somo) mādayan dāivyaṁ janam 9.80.5; 84.3
sa no deva (9.97.27, evā deva) devatāte pavasva mahe soma psarasa indrapānaḥ (9.97.27, psarase devapānaḥ) 9.96.3; 97.27
çuddho (9.86.7, somo) devānām upa yāti niṣkṛtam 9.78.1; 86.7
ayaṁ (9.104.3, yathā) mitrāya varuṇāya çaṁtamaḥ 1.136.4; 9.104.3
sa no bhagāya vāyave 9.44.5; 61.9
pavamānasya marutaḥ 9.51.3; 64.24
matsi çardho mārutaṁ matsi devān 9.90.5; 97.42
suta (9.65.20, apsā) indrāya vāyave varuṇāya marudbhyaḥ, somo arṣati viṣṇave 9.34.2; 65.20. The same in plural: sutā, &c., 9.33.3; sutā indrāya vāyave 5.51.7
mado yo devavītamaḥ 9.63.16; 64.12
vivakṣaṇasya pītaye 8.1.25; 35.23

Soma as protector and enricher of men

tvaṁ naḥ soma viçvataḥ 1.91.8 ; 10.25.7
viçvā apa dviṣo jahi 9.13.8 ; 61.28
apaghnanto arāvṇaḥ 9.13.9 ; 63.5
apaghnan pavate mṛdhaḥ 9.61.25 ; . . . pavase mṛdhaḥ 9.63.24
vighnan rakṣāṅsi devayuḥ 9.17.3 ; 37.1 ; 56.1
devāvīr aghaçaṅsahā 9.24.7 ; 28.6 ; 61.19
asmabhyaṁ gātuvittamaḥ 9.101.10 ; 106.6
asmabhyaṁ soma gātuvit 9.46.5 ; 65.12
indo sakhitvam uçmasi 9.31.6 ; 66.14
asya te sakhye vayam 9.61.29 ; 66.14
sakhitvam ā vṛṇīmahe 9.61.4 ; 65.5
abhi viçvāni vāryā 9.42.5 ; 66.4
abhi viçvāni kāvyā 9.23.1 ; 62.25 ; 63.25 ; 66.1
viçvā ca soma sāubhagā 8.78.8 ; 9.4.2 ; soma viçvā ca sāubhagā 9.55.1
viçvā arṣann abhi çriyaḥ 9.16.6 ; 62.19
abhi vājam uta çravaḥ 9.1.4 ; 6.3 ; 51.5 ; 63.12
pavamāna mahi çravaḥ 9.4.1 ; 9.9 ; 100.8
sahasrabhṛṣṭir jayasi (9.86.40, jayati) çravo bṛhat 9.83.5 ; 86.40
pavasva bṛhatīr iṣaḥ 9.13.4 ; 42.6. Cf. under 9.40.4c
sa naḥ punāna ā bhara (sc. rayim) 9 40.5 ; 61.6
pavante vājasātaye 9.13.3 ; 42.3 ; pavasva, &c. 9.43.6 ; 107.23 ; pavasva vājasātamaḥ 9.100.6
ā (9.86.38, sa) naḥ pavasva vasumad dhiraṇyavat 9.69.8 ; 86.38
pavantām ā suvīryam 9.13.5 ; 65.24
dyumantaṁ çuṣmam ā bhara 9.29.6 : . . . bharā svarvidam 9.106.4
dyumantaṁ çuṣmam uttamam 9.63.29 ; 67.3
dadhat stotre suvīryam 9.20.7 ; 62.30 ; 66.27 ; 67.19
pavamāna vidā rayim 9.19.6 ; . . . rayim, asmabhyaṁ soma suçriyam (9.63.11, duṣṭaram) 9.43.4 ; 63.11
asmabhyaṁ soma viçvataḥ, ā pavasva sahasriṇam (9.33.6, °ṇaḥ) 9.33.6 ; 40.3 ; 62.12 ; 63.1 ; 65.21
vi no rāye duro vṛdhi 9.45.3 ; 64.3
somāḥ sahasrapājasaḥ 9.13.3 ; 42.3
indo sahasrabharṇasam 9.64.25 ; 98.1
punāna indav ā bhara soma dvibarhasaṁ rayim 9.40.6 ; 100.2 ; punāna indav ā bhara 9.57.4 ; soma dvibarhasaṁ rayim 9.4.7
rayiṁ piçāṅgaṁ bahulaṁ vasīmahi (9.107.21, puruspṛham) 9.72.8 ; 107.21
pavasva maṁhayadrayiḥ 9.52.5 ; 67.1
gomad indo hiraṇyavat 9.41.4 ; 61.3
açvāvad vājavat sutaḥ 9.41.4 ; 42.6
sahasradhāraḥ çatavāja induḥ 9.96.9 ; 110.10. Cf. under 9.38.1c
sa viçvā dāçuṣe vasu somo divyāni pārthivā, pavatām āntarikṣyā 9.36.5. The same in plural, te viçvā . . . somā . . . pavantām, &c. 9.64.6

Soma's divine and other qualities: Soma-worship

prarocayan (9.85.12, prārūrucad) rodasī mātarā çuciḥ 9.75.4 ; 85.12
devo devebhyas pari 9.42.2 ; 65.2
somo devo na sūryaḥ 9.54.3 ; 63.13
svar vājī siṣāsati 9.7.4 ; svar yad vājy aruṣaḥ siṣāsati 9.74.1
cārur ṛtāya pītaye 1.137.3 ; 9.17.8
rājā deva ṛtaṁ bṛhat 9.107.15 ; 108.8
ṛtasya yonim āsadam 9.8.3 ; 60.4
yonāv ṛtasya sīdata 9.13.9 ; 39.6
agmann ṛtasya yonim ā 9.64.7 ; 66.12
pavamāno manāv adhi, antarikṣeṇa yātave 9.63.8 ; 65.16

Soma and his vessels

çyeno na vikṣu sīdati 9.38.4; çyeno na vaṅsu ṣīdati 9.57.3; çyeno na vaṅsu kalaçeṣu sīdasī 9.86.35
sīdaṅ chyeno na yonim ā 9.61.21; 65.19
çyeno na yonim āsadat 9.62.4; . . . yoniṁ ghṛtavantam āsadam 9.82.1
abhi droṇāny āsadam 9.3.1; 30.4
achā koçaṁ madhuçcutam 9.66.11; 107.12
abhi koçaṁ madhuçcutam 9.23.4; 36.2
somaḥ punānaḥ kalaçeṣu sīdati (9.96.23, sattā) 9.68.9; 86.9; 96.23
vṛṣevā yūthā pari koçam arṣasi (9.96.20, arṣan) 9.76.5; 96.20
ā kalaçeṣu dhāvati 9.17.4; 67.14
vṛṣāva cakradad (9.107.22, °do) vane 9.7.3; 107.22
abhi droṇāni dhāvati 9.28.4; 37.6
camūṣv ā ni ṣīdasi 9.63.2; 99.8
abhi yoniṁ kanikradat 9.25.2; 37.2
vardhā samudram ukthyam 9.29.3; 61.15

Soma benefits Indra and other gods

(See also under Indra as chief consumer of soma, p. 595)

indav (9.97.11, indur) indrasya sakhyaṁ juṣāṇaḥ 8.48.2; 9.97.11
hariṁ nadīṣu vājinam, indum indrāya matsaram 9.53.4; 63.17
indrāyendo pari srava 8.91.3; 9.106.4
indram indo vṛṣā viça 1.176.1; 9.2.1
somam indrāya vajriṇe 9.30.6; 51.2
indrāya pātave sutaḥ 9.1.1; 100.5
asyed indro madeṣv ā 9.1.10; 106.3
punānā indram ᵓata 9.6.4; 24.2
indrāya pavate sutaḥ 9.6.7; 62.14; 106.2; 107.17
indrāya soma pātave 9.11.8; 98.10; 108.15
indrāya madhumattamāḥ 9.12.1; . . . °maḥ 9.67.16; . . . °mam 9.63.19
indrasya hārdy āviçan 9.60.3; . . . āviçan manīṣibhiḥ 9.86.19
indrasya hārdi somadhānam ā viça 9.70.9; 108.16
çucir dhiyā pavate soma indra te 9.72.4; 86.13 Cf. under 1.16.6[a]
svadasvendrāya pavamāna pītaye (9.77.44, indo) 9.74.9; 77.44
indrāya matsarintamaḥ 9.63.2; 99.8
sa indrāya pavase matsarintamaḥ (9.97.32, matsaravān) 9.76.5; 97.32
indav indrāya matsaram 9.26.6; 53.4; 63.17
gachann indrasya niṣkṛtam 9.15.1; 61.25
punīhīndrāya pātave 9.16.3; 51.1
punāna indur indram ā 9.27.6; 66.28
indum indrāya pītaye 9.32.2; 38.2; 43.2; 65.8
indav indrāya pītaye 9.30.5; 45.1; 50.5; 64.12
indraṁ soma (9.84.3, somo) mādayan dāivyaṁ janam 9.80.5; 84.3
sa no deva (9.97.27, evā deva) devatāte pavasva mahe soma psarasa indrapānaḥ (9.97.27, psarase devapānaḥ) 9.96.3; 97.27
çuddho (9.86.7, somo) devānām upa yāti niṣkṛtam 9.78.1; 86.7
ayaṁ (9.104.3, yathā) mitrāya varuṇāya çaṁtamaḥ 1.136.4; 9.104.3
sa no bhagāya vāyave 9.44.5; 61.9
pavamānasya marutaḥ 9.51.3; 64.24
matsi çardho mārutaṁ matsi devān 9.90.5; 97.42
suta (9.65.20, apsā) indrāya vāyave varuṇāya marudbhyaḥ, somo arṣati viṣṇave 9.34.2; 65.20. The same in plural: sutā, &c., 9.33.3; sutā indrāya vāyave 5.51.7
mado yo devavītamaḥ 9.63.16; 64.12
vivakṣaṇasya pītaye 8.1.25; 35.23

Soma as protector and enricher of men

tvaṁ naḥ soma viçvataḥ 1.91.8; 10.25.7
viçvā apa dviṣo jahi 9.13.8; 61.28
apaghnanto arāvṇaḥ 9.13.9; 63.5
apaghnan pavate mṛdhaḥ 9.61.25; . . . pavase mṛdhaḥ 9.63.24
vighnan rakṣāṅsi devayuḥ 9.17.3; 37.1; 56.1
devāvīr aghaçaṅsahā 9.24.7; 28.6; 61.19
asmabhyaṁ gātuvittamaḥ 9.101.10; 106.6
asmabhyaṁ soma gātuvit 9.46.5; 65.12
indo sakhitvam uçmasi 9.31.6; 66.14
asya te sakhye vayam 9.61.29; 66.14
sakhitvam ā vṛṇīmahe 9.61.4; 65.5
abhi viçvāni vāryā 9.42.5; 66.4
abhi viçvāni kāvyā 9.23.1; 62.25; 63.25; 66.1
viçvā ca soma sāubhagā 8.78.8; 9.4.2; soma viçvā ca sāubhagā 9.55.1
viçvā arṣann abhi çriyaḥ 9.16.6; 62.19
abhi vājam uta çravaḥ 9.1.4; 6.3; 51.5; 63.12
pavamāna mahi çravaḥ 9.4.1; 9.9; 100.8
sahasrabhṛṣṭir jayasi (9.86.40, jayati) çravo bṛhat 9.83.5; 86.40
pavasva bṛhatīr iṣaḥ 9.13.4; 42.6. Cf. under 9.40.4[c]
sa naḥ punāna ā bhara (sc. rayim) 9 40.5; 61.6
pavante vājasātaye 9.13.3; 42.3; pavasva, &c. 9.43.6; 107.23; pavasva vājasātamaḥ 9.100.6
ā (9.86.38, sa) naḥ pavasva vasumad dhiraṇyavat 9.69.8; 86.38
pavantām ā suvīryam 9.13.5; 65.24
dyumantaṁ çuṣmam ā bhara 9.29.6: . . . bharā svarvidam 9.106.4
dyumantaṁ çuṣmam uttamam 9.63.29; 67.3
dadhat stotre suvīryam 9.20.7; 62.30; 66.27; 67.19
pavamāna vidā rayim 9.19.6; . . . rayim, asmabhyaṁ soma suçriyam (9.63.11, duṣṭaram) 9.43.4; 63.11
asmabhyaṁ soma viçvataḥ, ā pavasva sahasriṇam (9.33.6, °ṇaḥ) 9.33.6; 40.3; 62.12; 63.1; 65.21
vi no rāye duro vṛdhi 9.45.3; 64.3
somāḥ sahasrapājasaḥ 9.13.3; 42.3
indo sahasrabharṇasam 9.64.25; 98.1
punāna indav ā bhara soma dvibarhasaṁ rayim 9.40.6; 100.2; punāna indav ā bhara 9.57.4; soma dvibarhasaṁ rayim 9.4.7
rayiṁ piçaṅgaṁ bahulaṁ vasīmahi (9.107.21, puruspṛham) 9.72.8; 107.21
pavasva maṁhayadrayiḥ 9.52.5; 67.1
gomad indo hiraṇyavat 9.41.4; 61.3
açvāvad vājavat sutaḥ 9.41.4; 42.6
sahasradhāraḥ çatavāja induḥ 9.96.9; 110.10. Cf. under 9.38.1[c]
sa viçvā dāçuṣe vasu somo divyāni pārthivā, pavatām āntarikṣyā 9.36.5. The same in plural, te viçvā . . . somā . . . pavantām, &c. 9.64.6

Soma's divine and other qualities: Soma-worship

prarocayan (9.85.12, prārūrucad) rodasī mātarā çuciḥ 9.75.4; 85.12
devo devebhyas pari 9.42.2; 65.2
somo devo na sūryaḥ 9.54.3; 63.13
svar vājī siṣāsati 9.7.4; svar yad vājy aruṣaḥ siṣāsati 9.74.1
cārur ṛtāya pītaye 1.137.3; 9.17.8
rājā deva ṛtaṁ bṛhat 9.107.15; 108.8
ṛtasya yonim āsadam 9.8.3; 60.4
yonāv ṛtasya sīdata 9.13.9; 39.6
agmann ṛtasya yonim ā 9.64.7; 66.12
pavamāno manāv adhi, antarikṣeṇa yātave 9.63.8; 65.16

tvaṁ dyāṁ ca pṛthivīṁ cāti jabhriṣe 9.86.29 ; tvaṁ dyāṁ ca mahivrata pṛthivīṁ, &c. 9.100.9
nābhā pṛthivyā dharuṇo maho divaḥ 9.72.7 ; 86.8
dhartā (9.77.5, cakrir) divaḥ pavate kṛtvyo rasaḥ 9.76.1 ; 77.5
divo nāke madhujihvā asaçcataḥ 9.72.4 ; 85.10
divo viṣṭambha upamo vicakṣaṇaḥ 9.86.35 ; divo viṣṭambha uttamaḥ 9.108.16
tiro rajāṅsy aspṛtam (9.3.8, aspṛtaḥ) 8.82.9 ; 9.3.8
vṛtrahā devavītamaḥ 9.25.3 ; 28.3
mīḷhe saptir na vājayuḥ 9.106.12 ; 107.11
pavamāna vidharmaṇi 9.4.9 ; 64.9 ; 100.7
sa tū pavasva pari pārthivaṁ rajaḥ 9.72.8 ; 107.24
punānāya prabhūvaso 9.29.3 ; punānasya prabhūvasoḥ 9.35.6
tvaṁ soma vipaçcitam 9.16.8 ; 64.25
ete pūtā vipaçcitaḥ 9.22.3 ; 101.12
punāno vācam iṣyati (9.64.25, iṣyasi) 9.30.1 ; 64.25
punāno vācaṁ janayann upāvasuḥ (9.106.11, asiṣyadat) 9.86.33 ; 106.11
pra vācam (9.35.4, vājam) indur iṣyati 9.12.6 ; 35.4
avāvaçanta dhītayaḥ 9.19.4 ; 66.11
dhībhir viprā avasyavaḥ 9.17.7 ; 63.20
çiçuṁ rihanti matayaḥ panipnatam 9.85.11 ; 86.31
somaṁ manīṣā abhy anūṣata stubhaḥ 9.68.8 ; 86.17
puruhūta janānām 9.52.4 ; 64.27
arvanto na çravasyavaḥ 9.10.1 ; 66.10
tubhyam arṣanti sindhavaḥ 9.31.3 ; 62.27
Cf. under 1.91.6[c] ; 9.2.6[a] ; 4.7[a] ; 5.3[b] ; 11.8[c].

Açvins

General statement.—The repetitions concerning the Açvins alone number close to 70. They are sufficient to bring to light some of the leading feats of the Açvins, as succourers from distress and genii that perform kind and helpful acts. Especial prominence is given to the wonderful car of the Açvins which helps to establish their later description as tramp physicians (e. g. ÇB. 4.1.5). The repeated Açvin verses are classified as follows: Wonderful deeds of the Açvins ; Açvins' chariot ; Açvins as protectors and enrichers of men ; Açvins as recipients of praise and sacrifice.

Wonderful deeds of the Açvins

etāni vām açvinā vīryāṇi (2.39.8, vardhanāni) 1.117.25 ; 2.39.8
yuvaṁ çvetaṁ pedava indrajūtam (10.39.10, pedave 'çvināçvam) 1.118.9 ; 10.39.10
ni pedava ūhathur āçum açvam 1.117.9 ; 7.71.5
ny ūhathuḥ purumitrasya yoṣām (10.39.7, yoṣaṇām) 1.117.20 ; 10.39.7
ud vandanam āirataṁ daṅsanābhiḥ 1.118.6 ; ud vandanam āirayataṁ svar dṛçe 1.112.5
yuvaṁ narā stuvate pajriyāya (1.117.7, kṛṣṇiyāya) 1.116.7 ; 117.7
çataṁ kumbhāṅ asiñcataṁ surāyāḥ (1.117.6, maḍhūnām) 1.116.7 ; 117.6
çataṁ meṣān vṛkye cakṣadānam (1.117.17, māmahānam) 1.116.16 ; 117.17
dasrā hiraṇyavartanī 1.92.18 ; 5.75.2 ; 8.5.11 ; 8.1 ; . . . °vartanī çubhas patī 8.87.5
Cf. under 1.112.8[c] ; 8.3.23[c].

Açvins' chariot

ratho dasrāv amartyaḥ 1.30.18 ; 5.75.9
cakraṁ rathasya yemathuḥ 1.30.19 ; 5.73.3
yad vāṁ ratho vibhiṣ patāt 1.46.3 ; 8.5.22
yuñjāthām açvinā ratham 1.46.7 ; 8.73.1
rathenā yātam açvinā 1.47.2 ; 8.8.11, 14

rathena sūryatvacā 1.47.9 ; 8.8.2
arvāg rathaṁ samanasā ni yachatam 1.92.16 ; 7.74.2 ; arvāg rathaṁ ni yachatam 8.35.22
trivandhuro vṛṣaṇā vātaraṁhāḥ 1.118.1 ; . . . vṛṣaṇā yas tricakraḥ 1.183.1
ayukṣātām açvinā yātave ratham 1.157.1 ; . . . açvinā tūtujiṁ ratham 10.35.6
taṁ vāṁ rathaṁ vayam adyā huvema 1.180.10 ; 4.44.1
rathā açvāsa uṣaso vyuṣṭāu (4.45.2, vyuṣṭiṣu) 4.14.4 ; 45.2
ā yad vāṁ sūryā (8.8.10, yoṣaṇā) ratham 5.73.5 ; 8.8.10
pra vāṁ ratho manojavā asarji (7.68.3, iyarti) 6.63.7 ; 7.68.3
pravadyāmanā suvṛtā rathena, &c. 1.118.3 ; suyugbhir açvāiḥ suvṛtā rathena, &c. 3.58.3
tena nāsatyā gatam 1.47.9 ; 8.22.5
yena gachathaḥ (1.183.1, yenopayāthaḥ) sukṛto duroṇam 1.117.2 ; 183.1
yena narā nāsatyeṣayadhyāi 1.183.3 ; 6.45.5
viço yena gachatho devayantīḥ (10.41.2, yajvarīr narā) 7.69.2 ; 10.41.2
yam açvinā suhavā rudravartanī 8.22.1 ; 10.39.11
bhujyuṁ vājeṣu pūrvyam 8.22.2 ; 46.20
abhi prayo nāsatyā vahanti (6.63.7, vahantu) 1.118.4 ; 6.63.7. The bird-span of the Açvins.

Açvins as protectors and enrichers of men

prāyus tāriṣṭaṁ nī rapāṁsi mṛkṣataṁ sedhataṁ dveṣo bhavataṁ sacābhuvā 1.34.11 ; 157.4
vṛdhe ca no bhavataṁ vājasātāu 1.34.12 ; 112.24
chardir yantam adābhyam 8.5.12 ; 85.5
mā no mardhiṣṭam ā gatam (7.73.4, gataṁ çivena) 7.73.4 ; 74.3
nāsatyā mā vi venatam 5.75.5 ; 78.1
na yat paro nāntaraḥ (6.63.2, antaras tuturyāt) 2.41.8 ; 6.63.2
evet kāṇvasya bodhatam 8.9.3, 9 ; 10.2
manotarā rayīṇām 1.46.2 ; 8.8.12
purumandrā purūvasū 8.5.4 ; 8.12
ā na ūrjaṁ vahatam açvinā yuvam 1.92.17 ; 1.157.4. Cf. under 1.47.5c.
vartir yāthas (1.184.5, yātaṁ vartis) tanayāya tmane ca 183.3 ; 184.5 ; 6.45.5
mā vām anye ni yaman devayantaḥ 4.44.5 ; 7.69.6
açvinā yad dha karhi cic chuçrūyātām imaṁ havam 5.74.10 ; yad adya karhi karhi cic, &c. 8.73.5
yan nāsatyā parāvati yad vā stho adhi turvaçe (8.8.14, adhy ambare) 1.47.7 ; 8.8.14

Açvins as recipients of praise and sacrifice

ā nūnaṁ yātam açvinā 8.8.2 ; 9.14 ; 87.5. Cf. under 8.8.5b
açvināv eha gachatam 1.22.1 ; 5.75.7 ; 78.1
açvinā gachataṁ yuvam 5.73.3 ; 8.8.1 ; 85.1
yuvāṁ havante açvinā 1.47.4 ; 8.5.17
vayaṁ hi vāṁ havāmahe 8.26.9 ; 87.6
ayaṁ vāṁ bhāgo nihita iyaṁ gīḥ (8.57.4, nihito yajatrā) 1.183.4 ; 8.57(Vāl. 9).4
dasrāv ime vāṁ nidhayo madhūnām 1.183.4 ; 3.58.5
madhvaḥ pibataṁ madhupebhir āsabhiḥ 1.34.10 ; 4.45.3
ā me havaṁ nāsatyā (1.183.3, nāsatyopa yātam) 1.183.3 ; 8.85.1
eha yātaṁ pathibhir devayānāiḥ 1.183.6 = 1.184.6 ; 3.58.5
juṣethāṁ yajñaṁ bodhataṁ havasya me 2.36.6 ; 8.35.4
imaṁ suvṛktiṁ vṛṣaṇā juṣethām 7.70.7 = 7.71.6 ; 7.73.3. Cf. under 1.184.2a
iha tyā purubhūtamā 5.73.2 ; 8.22.3
ta mandasānā manuṣo duroṇa ā 8.87.2 ; 10.40.13
upemāṁ suṣṭutiṁ mama 8.5.30 ; 8.6
yuvābhyāṁ bhūtv açvinā 8.5.18 ; 26.16
gīrbhir vatso avīvṛdhat 8.8.8, 15, 19
sutaḥ soma ṛtāvṛdhā 1.47.1 ; 2.41.4
ā barhiḥ sīdataṁ narā (8.87.4, sumat) 1.47.8 ; 8.87.2, 4
ā vāṁ viçvābhir ūtibhiḥ priyamedhā ahūṣata 8.8.18 ; 87.3

Uṣas

About 20 repetitions which concern Uṣas alone do not call for any classification ; they exhibit most of the features that make up her character.

eṣā divo duhitā praty adarçi 1.113.7 ; 124.3
açve na citre arusi 1.30.21 ; açveva citrāruṣī 4.52.2
oṣā yāti (4.14.3, uṣā īyate) suyujā rathena 1.113.14 ; 4.14.3
prati bhadrā adṛkṣata 1.48.13 ; 4.52.5
jyotiṣ kṛṇoti sūnarī 1.48.4 ; 7.81.1
vy uchā duhitar divaḥ 1.48.1 ; 5.79.3, 9 ; vy āucho duhitar divaḥ 5.79.2
bhāsvatī netrī sūnṛtānām 1.92.7 ; 113.4
uṣaḥ sūnṛte (7.76.6, sujāte) prathamā jarasva 1.123.5 ; 7.76.6
uṣo adyeha subhage (1.123.13, uṣo no adya suhavā) vy ucha 1.113.7 ; 123.13
uṣaḥ çukreṇa çociṣā 1.48.14 ; 4.52.7
uṣā uchad apa sridhaḥ 1.48.8 ; 7.81.6
īyuṣīṇām upamā çaçvatīnāṁ vibhātīnāṁ (1.124.2, āyatīnāṁ) prathamoṣā vy açvāit (1.124.2, adyāut) 1.113.15 ; 124.2
praminatī manuṣyā yugāni 1.92.11 ; 124.2
aminatī dāivyāni vratāni 1.92.12 ; 124.2
uṣo maghony ā vaha 4.55.9 ; 5.79.7
asmabhyaṁ vājinīvati 1.92.13 ; 4.55.9
ṛtasya panthām anv eti sādhu prajānatīva na diço mināti 1.124.3 ; 5.80.4
ājījanan (sc. uṣasaḥ) sūryaṁ yajñam agnim 7.78.3 ; prācikitat (sc. uṣāḥ) sūryaṁ, &c. 7.80.2
Cf. under 1.124.7[d] ; 4.39.1[c] ; 7.81.1[a].

Maruts

The 20 or more repetitions which concern the Maruts alone show a few of the personal characteristics of those gods ; for the most part they deal with the cosmic powers of the Maruts, and the aid and comfort which they bestow upon their worshippers.

svāyudhāsa iṣmiṇaḥ (7.56.11, iṣmiṇaḥ suniṣkāḥ) 5.87.5 ; 7.56.11
çiprāḥ çīrṣasu vitatā hiraṇyayīḥ 5.54.11 ; çiprāḥ çīrṣan hiraṇyayīḥ 8.7.25
marutsu viçvabhānuṣu 4.1.3 ; 8.27.3
te bhānubhir vi tasthire 8.7.8, 36
rudrasya sūnuṁ havasā gṛṇīmasi (6.66.11, vivāse) 1.64.12 ; 6.66.11
pṛṣadaçvāso anavabhrarādhasaḥ 2.34.4 ; 3.26.6
praṣṭir vahati rohitaḥ 1.39.6 ; 8.7.28
pra vepayanti parvatān 1.39.5 ; 8.7.4
pra cyāvayanti yāmabhiḥ 1.37.11 ; 5.56.4
bhayante viçvā bhuvanā marudbhyaḥ (1.166.4, bhuvanāni harmyā) 1.85.8 ; 166.4
indrajyeṣṭhā abhidyavaḥ 6.51.15 ; 8.83.
yūyaṁ hi ṣṭhā sudānavaḥ 1.15.2 ; 6.51.15 ; 8.7.12 ; 83.9
kad dha nūnaṁ kadhapriyaḥ 1.38.1 ; 8.7.31
imaṁ naro marutaḥ saçcatā vṛdham (7.18.25, saçatānu) 3.16.2 ; 7.18.25
viçve ganta (10.35.13, adya) maruto viçva ūtī 5.43.10 ; 10.35.13
adhi stotrasya sakhyasya gātana (10.78.8, gāta) 5.55.9 ; 10.78.8
dānā mahnā tad eṣām 5.87.2 ; 8.20.14
marutaḥ somapītaye 1.23.10 ; 8.94.2, 9
tveṣaṁ (5.58.1, stuṣe) gaṇaṁ mārutaṁ navyasīnām 5.53.10 ; 58.1
Cf. under 1.37.8[c] ; 39.6[a] ; 64.4[b], 13[b] ; 169.5[c] ; 6.66.8[b].

Āditya-group: Mitra, Varuṇa, Aryaman, Aditi

General Statement.—In this rubric are collected promiscuously the repeated pādas, addressed to the Ādityas generically; to Varuṇa alone; to Mitra and Varuṇa together; to both of these with Aryaman as third; and to Aditi who, for the most part, goes with the Ādityas. These groups and individuals are treated in the same religious spirit. The place which with other divinities is occupied by mythological description is here taken by insistence upon ethical qualities, with the word ṛta or its derivatives in the foreground. The pādas are grouped under the following heads: Ādityas as upholders of the divine order, or as endowed with other lofty qualities; Ādityas as protectors and enrichers of men; worship of Ādityas in general.

Ādityas as upholders of the divine order, or as endowed with other lofty qualities

ṛtāvānā jane-jane 5.65.2 (Mitra and Varuṇa); ṛtāvāno, &c. 5.67.4 (Mitra, Varuṇa and Aryaman)

ṛtāvānā ṛtam ā ghoṣatho (8.25.4, ghoṣato bṛhat) 1.151.4; 8.25.4 (Mitra and Varuṇa)

ṛtāvānā samrājā pūtadakṣasā 8.23.30; 25.1 (Mitra and Varuṇa)

ṛtāvāno varuṇo mitro agniḥ 7.39.7 = 7.40.7; 7.62.3

ṛtena mitrāvaruṇāu 1.2.8; . . . °varuṇā sacethe 1.152.1

adabdhāni varuṇasya vratāni 1.24.13; 3.54.18

pra ye minanti varuṇasya dhāma (mitrasya) 4.5.4; pra ye mitrasya varuṇasya dhāma (minanti) 10.89.8

trī rocanā divyā dhārayanta 2.27.9 (Ādityas); 5.29.1 (Indra-Aryaman with a suggestion of the other Ādityas)

sāmrājyāya sukratū 8.25.8 (Mitra and Varuṇa); . . . sukratuḥ 1.25.10 (Varuṇa)

sukṣatrāso varuṇo mitro agniḥ 6.49.1; 51.10

asuryāya pramahasā 7.66.2; 8.25.3

mitraṁ huve pūtadakṣam 1.2.7; . . . huve varuṇaṁ pūtadakṣam 7.65.1

varuṇam ca (5.64.1, vo) riçādasam 1.2.7; 5.64.1

rājānā mitrāvaruṇā supāṇī 1.71.9; 3.56.7

tā samrājā ghṛtāsutī 1.136.1; 2.41.6 (Mitra and Varuṇa)

ādityā dānunas patī 1.136.3; 2.41.6 (Mitra and Varuṇa)

rājānā dīrghaçruttamā 5.65.2; 8.101.2 (Mitra and Varuṇa)

Cf. under 2.28.3[c]; 3.59.1[b]; 4.55.7[c]; 7.36.2[d].

Ādityas as protectors and enrichers of men

ādityāir no aditiḥ çarma yaṅsat (10.66.3, yachatu) 1.107.2; 4.54.6; 10.66.3

aditiḥ çarma yachatu 6.75.12, 17; 8.47.9

devāṅ ādityāṅ aditiṁ (10.66.4, avase) havāmahe 10.65.9; 66.4

viçva ādityā adite sajoṣāḥ 6.51.5; . . . adite manīṣi 10.63.17 = 10.64.17

devāir no devy aditir ni pātu 1.106.7; 4.55.7

ta ādityā ā gatā sarvatātaye 1.106.2; 10.35.11

ādityā yan mumocati 8.18.12; 67.18

aṅhoç cid urucakrayaḥ (8.18.5, °cakrayo 'nehasaḥ) 5.67.4; 8.18.5. Both Ādityas.

bṛhan mitrasya varuṇasya çarma (10.10.6, dhāma) 2.27.7; 10.10.6

mitrāya vocaṁ varuṇāya saprathaḥ (1.136.6, mīḷhuṣe) sumṛḷīkāya saprathaḥ (1.136.6, mīḷhuṣe) 1.129.3; 136.6

upa naḥ sutam ā gataṁ varuṇa mitra dāçuṣaḥ 5.71.3; mahi vo mahatām avo varuṇa mitra dāçuṣe 8.47.1

ā no mitrāvaruṇā ghṛtāir gavyūtim ukṣatam 3.62.16 ; ā no mitrāvaruṇā havyajuṣṭiṁ ghṛtāir gavyūtim ukṣatam iḷābhiḥ 7.56.4
çrutaṁ me mitrāvaruṇā havemā 1.122.6 ; 7.62.5
rtāvāno varuṇo mitro agniḥ, yachantu candrā upamaṁ no arkam 7.39.7 = 7.40.7 ; 7.62.3
mā (5.4.2, te) no mitro varuṇo aryamāyuḥ 1.162.1 ; 5.41.2.—Cf. 1.94.13[c] ; 162.22[c] ; 2.40.6[c]

Āditya-worship in general

prati vāṁ sūra udite vidhema 7.63.5 (Mitra and Varuṇa) ; . . . udite sūktāiḥ 7.65.1 (Mitra and Varuṇa) ; prati vāṁ sūra udite 7.66.7 (Mitra and Varuṇa, followed by Aryaman)
mitrāya varuṇāya ca 9.100.5 ; 10.85.17
varuṇo mitro aryamā 1.26.4 ; 41.1 ; 4.55.10 ; 8.18.3 ; 28.2 ; 83.2 ; cf. the eleven instances of RV. pādas which end in the same three words, cited on p. 11.
varuṇa mitāryaman 5.67.1 ; 8.67.4 ; 10.126.2
aryamā mitro varuṇaḥ parijmā (8.27.17, sarātayaḥ) 1.79.3 ; 8.27.17 ; 10.93.4
mitro aryamā varuṇaḥ sajoṣāḥ 1.186.2 ; 7.60.4
(mitrasya) aryamṇo varuṇasya ca 1.136.2 ; 8.47.9.—Cf. 1.136.4[a] ; 2.27.2[b] ; 8.18.21[b].

Viçve Devāḥ

The repetitions which concern the Viçve Devāḥ (also simply Devāḥ) number around 30. They include lists of particular gods in Viçve Devāḥ stanzas. They consist of praise and appeals for help, and are devoid of specific mythic aspects.

viçve devāsa ā gata 1.3.7 ; 2.41.13 = 6.52.7
viçve devāso adruhaḥ 1.19.3 ; 9.102.5. Cf. 2.1.14
viçve devā amatsata 8.66.11 ; 9.14.3
yaṁ devāso avatha vājasātāu 10.35.14 ; 63.14
manor yajatrā amṛtā ṛtajñāḥ 7.35.15 ; 10.65.14
gojātā uta ye yajñiyāsaḥ 7.35.4 ; 10.53.5
te no rāsantām urugāyam adya yūyaṁ pāta svastibhiḥ sadā naḥ 7.35.15 ; 10.65.15 = 10.66.16
devo-devo suhavo bhūtu mahyaṁ mā no mātā pṛthivī durmatāu dhāt 5.42.16 ; 43.15
adveṣe dyāvāpṛthivī huvema devā dhatta rayim asme suvīram 9.68.10 ; 10.45.12
ādityān dyāvāpṛthivī apaḥ svaḥ 7.44.1 ; 10.36.1
indrāvayū bṛhaspatim 1.14.3 ; 10.141.4
dadhikrām agnim uṣasaṁ ca devīm 3.20.5 ; 10.101.1
vanaspatiṁr oṣadhī rāya eṣe (5.42.16, rāye açyāḥ) 5.41.8 ; 42.16
āpa oṣadhīr vanino juṣanta (10.66.9, vanināni yajñiyā) 7.34.25 = 7.56.25 ; 10.66.9
pra vo vāyuṁ rathayujaṁ kṛṇudhvam (10.64.7, puraṁdhim) 5.41.6 ; 10.64.7
ahiḥ çṛṇotu budhnyo havīmani 10.64.4 ; 92.12 (both in Viçve Devāḥ stanzas)
grāvā yatra madhuṣud ucyate bṛhat 10.64.15 ; 100.8 (both in Viçve Devāḥ stanzas)
ṛtāvāno varuṇo mitro agniḥ, yachantu candrā upamaṁ no arkam 7.39.7 = 7.40.7 ; 7.62.3
sukṣatrāso varuṇo mitro agniḥ 6.49.1 ; 51.10
triṣv ā rocane divaḥ 1.105.5 ; 8.69.3
huve (7.44.1, indraṁ) viṣṇuṁ pūṣaṇaṁ brahmaṇas patim 5.46.3 ; 7.44.1
indrāviṣṇū (10.65.1, ādityā viṣṇur) marutaḥ svar bṛhat 10.65.1 ; 66.4
tad aryamā (6.49.14, tat parvatas) tat savitā cano dhāt 1.107.3 ; 6.49.14
Cf. also 1.107.2[a] ; 3.8.8[a] ; 8.57(Vāl. 9).2[a] ; 10.35.10[c] ; 65.1[c].

Sūrya (Sūra) and Savitar (Tvaṣṭar, Bhaga)

Conveniently the small group of repeated pādas pertaining to these related or contiguous gods are here listed together:

āprā dyāvāpṛthivī antarikṣam, to Sūrya 1.115.1 ; to Sūrya-Savitar 4.14.2
ā sūryo aruhac chukram arṇaḥ 5.45.10 ; 7.60.4
ud u ṣya devaḥ savitā damūnāḥ 6.17.4 ; . . . savitā yayāma 7.38.1 ; . . . savitā savāya 2.38.1 ; . . . savitā hiraṇyayā 6.71.1

ūrdhvaṁ bhānuṁ (4.14.2, ketuṁ) savitā devo açret 4.13.2 ; 14.2 ; 7.72.4 : . . . savitevāçret, of Agni, patterned after the preceding, 4.6.2
ṛju marteṣu vṛjinā ca paçyan 4.1.17 ; 6.51.2 ; 7.60.2
ratnaṁ devasya savitur iyānaḥ (7.52.3. iyānāḥ) 7.38.6 ; 52.3
devas tvaṣṭā savitā viçvarūpaḥ 3.55.19 ; 10.10.5
suvāti savitā bhagaḥ 5.82.3 ; 7.66.4
tat su naḥ savitā bhagaḥ 4.55.10 ; 8.18.3
tvaṣṭā devebhir janitā sajoṣāḥ (10.64.10, pitā vacaḥ) 6.50.13 ; 10.64.10
Cf. also 1.35.8[c], 9[b] ; 115.4[c] ; 5.42.3[d] ; 6.50.8[a] ; 7.63.4[b].

Ṛbhus

The special quality of the Ṛbhus as cunning artificers or magic contrivers comes out in four of their five repeated pādas ; cf. p. 18 :

niç carmaṇo gām ariṇīta dhītibhiḥ 1.161.7 ; 4.36.4
ekaṁ vicakra camasaṁ caturdhā (4.36.4. caturvayam) 4.35.2 ; 36.4
rathaṁ ye cakruḥ suvṛtaṁ nareṣṭhām (4.36.2, sucetasaḥ) 4.33.8 ; 36.2
punar ye cakruḥ (4.35.5, çacyākarta) pitarā yuvānā 4.33.3 ; 35.5
saṁ vo madāso agmata 1.20.5 ; . . . madā agmata saṁ puraṁdhiḥ 4.34.2

Vāyu

The span of Vāyu, the so-called niyutaḥ (Nighaṇṭu 1.15 ; Bṛhaddevatā 4.140), and Vāyu's character as a charioteer appear prominently in these repeated pādas. Note that there is only one repeated pāda pertaining to Vāta, Vāyu's later and less personal double (5.78.8 : 10.23.4) :

ā no niyudbhir çatinībhir adhvaraṁ sahasriṇībhir upa yāhi vītaye (7.92.5, yajñam) 1.135.3 ; 7.92.5
vaha vāyo niyuto yāhy asmayuḥ (7.90.1, acha) 1.135.2 ; 7.90.1
niyutvān indrasārathiḥ 4.46.2 ; 48.2
pra vo vāyuṁ rathayujaṁ kṛṇudhvam (10.64.7. puraṁdhim) 5.41.6 ; 10.64.7
ayaṁ çukro ayāmi te 2.41.2 ; 8.101.9 ; vāyo çukro ayāmi te 4.47.1
pibā sutasyāndhaso madāya (5.51.5, abhi prayaḥ) 5.51.5 ; 7.90.1.—Cf. 1.135.4[f]

Bṛhaspati

bṛhaspatir bhinad adriṁ vidad gāḥ 1.62.3 ; 10.68.11

Rudra

pari ṇo (6.28.7, vo) hetī rudrasya vṛjyāḥ 2.33.4 ; 6.28.7. Cf. pari ṇo heḷo varuṇasya vṛjyāḥ 7.84.2 ; see p. 573.
tmane (2.33.15, mīḍhvas) tokāya tanayāya mṛḷa 1.114.6 ; 2.33.14

Parjanya

sa retodhā vṛṣabhaḥ çaçvatīnām 3.56.3 (either Parjanya, or Dyāus Parjanya, or some Tvaṣṭar-like god) ; 7.101.6 (Parjanya)
sa naḥ (10.169.2, tābhyaḥ, sc. gobhyaḥ) parjanya mahi çarma yacha 5.83.5 ; 10.169.2

Viṣṇu

trīṇi padā vi cakrame 1.22.18 ; 8.12.27
sakhe viṣṇo vitaraṁ vi kramasva 4.18.11 ; 8.100.12 [1]

[1] This item properly belongs to the rubric 'Indra and Viṣṇu' ; see p. 617.

Sarasvatī

vājebhir vājinīvatī 1.3.10 ; 6.61.4
uta ṣyā naḥ sarasvatī 6.61.7 ; . . . sarasvatī juṣāṇā 7.95.4

Vāc

tām ābhṛtyā vy adadhuḥ purutrā 10.71.3 ; tāṁ mā devā vy adadhuḥ purutrā 10.125.3

Trātar

devas trātā trāyatām aprayuchan 1.106.7 ; 4.55.7

Ahi Budhnya

mā no 'hir budhnyo riṣe dhāt 5.41.16 ; 7.34.17
ahiḥ çṛṇotu budhnyo havīmani 10.64.4 ; 92.12

Dadhikrā

udīrāṇā yajñam upaprayantaḥ 4.39.5 ; 7.44.2

Devapatnyaḥ

ā rodasī varuṇānī çṛṇotu 5.46.8 ; 7.44.22

Pitaraḥ

yenā naḥ pūrve pitaraḥ padajñāḥ 1.62.2 ; 9.97.39

Uçijaḥ

vrajaṁ gomantam uçijo vi vavruḥ 4.1.15 ; 16.6 ; 10.45.11.—Cf. 1.159.4[d] ; 5.22.4[de] ; 7.42.1[a]

Grāvan or Press-stones

grāvā yatra madhuṣud ucyate bṛhat 10.64.15 ; 100.8

Āprī-divinities

The following repeated pādas serve to illustrate the close parallelism of the themes of the Āprī ; the regularity, on the whole, of their arrangement in the hymns ; and the formulaic character of the language addressed to their divinities and ritual objects. See above, p. 16 bottom. Hymns 1.13 and 1.142 share no less than six of these pādas ; stanzas 3.4.7–11 are identical with 7.2.7–11 ; see p. 17.

vi çrayantām ṛtāvṛdhaḥ, dvāro devīr asaçcataḥ, to the Divine Doors, 1.13.6 ; 142.6
madhumantaṁ tanūnapāt, to Tanūnapāt, 1.13.2 ; 1.142.2
naktoṣāsā supeçasā, to Night and Morn, 1.13.7 ; 142.7
uṣāsānaktā sudugheva dhenuḥ, to the same, 1.186.4 ; 7.2.6
yahvī ṛtasya mātarā, to the same, 1.142.7 ; 5.5.6
hotārā dāivyā kavī yajñaṁ no yakṣatam imam, to the two Divine Hotars, 1.13.8 ; 142.8 ; 188.7
dāivyā hotārā prathamā viduṣṭarā 2.3.7 ; . . . prathamā ny ṛñje 3.4.7 = 3.7.8 ; . . . prathamā purohitā 10.66.13 ; . . . prathamā suvācā 10.110.7. To the same.
īḷito agna ā vahendraṁ citram iha priyam, to Agni, 1.142.4 ; 5.5.3
prācīnaṁ barhir ojasā 1.188.4 ; barhiḥ prācīnam ojasā 9.5.4. To Barhis ; see also p. 578.

Dānastuti or Praise of liberality to the priests

sadyo dānāya maṁhate 6.45.32 ; 10.26.8
sahasrā daça gonām 8.5.37 ; 6.47
rādhas te dasyave vṛka 8.55(Vāl.7).1 ; prati te dasyave vṛka 8.56(Vāl.8).1
catvāry (8.21.18, sahasram) ayutā dadat 8.2.41 ; 21.18

Dissimilar Dual Gods or Devatādvandvas

General statement.—Repeated pādas addressed to dual divinities, such as the Açvins on the one hand, or Indra and Agni on the other, are in the main given to such generalities as fit indifferently the character of either god of the pair. This indifference is shown even more clearly in the case of such repeated pādas as are applied to two or more pairs of dual divinities (below, p. 628). The ritualistic origin of the dissimilar combinations is reflected in all these repetitions; cf. Hillebrandt, Ved. Myth. iii. 294 ff. The degree of dissimilarity varies in different pairs. Of course, the Açvins, later differentiated as Dasra and Nāsatya, are not dissimilar at all. The Dāivyāu Hotārāu of the Āprī-stanzas are an undifferentiated, colourless unit. Mitra and Varuṇa also, although each exists independently, represent, whenever they occur together, whether in or out of the dual, the same ancient ethical Āditya conception. Similarly Naktoṣāsā or Uṣāsānaktā represent in reality the unit idea of the junction (saṁdhyā), or seam between night and morn, and that, too, ritualistically; that is to say, they represent the beginning of the ritual day much as does Uṣas by herself. In the following list the Açvins are left out because they have been treated above (p. 602). Also, the pair Mitra and Varuṇa, whether they occur singly by the side of one another, or in devatādvandva, may be easily gathered up from the rubric 'Āditya-group' (p. 605). The repetitions concerning Uṣāsānaktā and Dāivyā Hotārā are listed under the Āprī-pādas (p. 608). The remaining repetitions are addressed to dissimilar dual divinities, either in the Vedic double dual (devatādvandva), or in the singular, side by side, to wit:

Indra and Agni

indrāgnī tā havāmahe 1.21.3; 5.86.2; 6.60.14
indrāgnī havāmahe 5.86.4; 6.60.5
indrāgnī çarma yachatam 1.21.6; 7.94.8
endrāgnī sāumanasāya yātam 1.108.4; 7.93.6
indrā nv agnī avase huvadhyāi 5.45.4; . . . avaseha vajriṇā 6.59.3
sajitvanāparājitā 3.12.4; vṛtrahaṇāparājitā 8.38.2

Indra and Vāyu

indraç ca vāyav eṣāṁ somānāṁ (5.51.6, sutānāṁ) pītim arhathaḥ 4.47.2; 5.51.6. Cf. sutānāṁ pītim arhasi, to Vāyu 1.134.6

Indra and Varuṇa

rayiṁ dhattaṁ (6.68.6, dhattho) vasumantaṁ purukṣum 6.68.6; 7.84.4 Similar pādas also of several other dual and plural groups; see under 1.159.5[d]

Indra and Viṣṇu

upa brahmāṇi çṛṇutaṁ giro me 6.69.4; . . . çṛṇutaṁ havaṁ me 6.69.7

Indra and Bṛhaspati or Brahmaṇaspati

aviṣṭaṁ dhiyo jigṛtaṁ puraṁdhīr jajastam aryo vanuṣām aratīḥ, to I. and Bṛhaspati 4.49.4; to I. and Brahmaṇaspati 7.97.9. The first pāda also to Mitra and Varuṇa 7.64.5 = 7.65.5

Dyāvā-Pṛthivī or Dyāvā-Bhūmī

pra dyāvā yajñāiḥ pṛthivī ṛtāvṛdhā 1.159.1 ; . . . pṛthivī namobhiḥ 7.53.1
dyāvābhūmī adite trāsīthāṁ naḥ 4.55.1 ; 7.62.4
devāir dyāvāpṛthivī prāvataṁ naḥ 1.31.8 ; 9.69.10 ; 10.67.12
kiṁ svid vanaṁ ka u sa vṛkṣa āsa yato dyāvāpṛthivī niṣṭatakṣuḥ 10.31.7 ; 81.4
adveṣe dyāvāpṛthivī huvema 9.68.10 ; 10.45.12
Cf. also under 4.23.10[c] ; 6.68.4[d] ; 10.82.1[d].

Pṛthivī and Antarikṣa

pṛthivī naḥ pārthivāt pātv aṁhaso 'ntarikṣaṁ divyāt pātv asmān 7.104.23 ; 10.53.5. Cf. 4.55.5

CLASS B: REPETITIONS RELATING TO TWO DIFFERENT GODS OR GROUPS OF DIVINITIES

General statement.—The mass of repetitions which concern two gods or groups of gods is large, perhaps, as a whole, out of proportion to its significance (cf. above, p. 585). In the majority of cases it is difficult to detect any very great meaning in this extensive use of the same verses in connexion with two different divinities, because their value is of that general sort which makes them applicable indifferently to more than one god. For the most part these repetitions do not touch the most peculiar qualities of a given god, what may be called his leitmotifs. E.g., Indra's heroic fight against Vṛtra for the waters or rivers does not figure in the pādas which belong to Indra and Agni, though both gods are warrior gods, and share quite a number of pādas redolent of war. If we find, on the other hand, that Indra and the Maruts are assimilated rather more closely (p. 616), this is due to the official position of the Maruts as Indra's Myrmidons. Again, however, the repetitions do not touch really the most intimate qualities of either.

That the difference between the gods is felt is shown in this that a good many of the repetitions contain variations which do justice, sometimes very neatly, to the different characters of the two gods (see above, p. 587); at times, again, the same expression has really a slightly different sense in its two applications. So, e.g., sadyo jajñāno havyo babhūtha (or, babhūva) is applied to Indra in 8.96.21; to Agni in 10.6.7. In the former case it refers to the youthful exploits of Indra which render him worthy of adoration; in the latter case the meaning is, more simply, that Agni flares up quickly, and so becomes at once fit for sacrifice. Throughout it is a question of detail, rather than a question of far-reaching mythological principle or tendency.

What these repetitions really do show are the settled habits of expression, the imitativeness, and, underneath the glittering wealth of Vedic diction, a certain mental sterility on the part of the Vedic poets of historical times. This is supported, as we know, by that henotheistic indifference to the special

mythological and ritual character of the individual gods which we have tried to put into the right light above (p. 575).

The lists given in the present class may be supplemented at the proper points from the following (third) general class in the manner indicated above, p. 588.

Agni with other divinities

Agni and Indra

The two gods share something like 50 items. This number is increased still further in the third general class, which contains a considerable number of cases that belong in common to Agni and Indra and some additional god. More than half the items under the present rubric deal in general terms with the benevolence of the two gods and the piety of their worshippers. As for the remainder, the chief emphasis is upon the warlike character of both gods; they share also some cosmic qualities. The pair Indrāgnī (above, p. 609) does not add anything to this account (cf. Hillebrandt, Ved. Myth. ii. 294 ff.). Also, the pādas which Indrāgnī share with other dual gods (below, p. 629) exhibit no signs of real individuality:

çuṣmintamo hi te mado dyumnintama uta kratuḥ, to A. 1.127.9; to I. 1.175.5
ā no gahi sakhyebhiḥ çivebhir mahān mahībhir ūtibhiḥ saraṇyan, to A. 3.1.19; to I. 3.31.18
tvayā ha svid yujā vayam, to A. 8.102.3; to I. 8.21.11
hṛṇīyamāno apa mad hy āireḥ pra me devānāṁ vratapā uvāca, &c., to A. 5.2.8; nidhīyamānam apagūḷham apsu pra me devānāṁ vratapā uvāca, &c., to I. 10.32.6
ā rodasī apṛṇā (and, apṛṇāj) jāyamānaḥ, to A. 3.6.2; 7.13.2; to I. 4.18.5; 10.45.6
yo asya pāre rajasaḥ (sc. ajāyata), to A. 10.187.5; . . . rajaso viveṣa, to I. 10.27.7
tantuṁ tanuṣva pūrvyam, to A. 1.142.1; . . . pūrvyaṁ yathā vide, to I. 8.13.14
samrājaṁ carṣaṇīnām, to A. 5.21.4; to I. 10.134.1 (cf. 8.16.1)
devo na yaḥ pṛthivīṁ viçvadhāyā upakṣeti, &c., to A. 1.73.3; imāṁ ca naḥ pṛthivīṁ viçvadhāyā upakṣeti, &c., to I. 3.55.21
mahānti vṛṣṇe savanā kṛtemā, to A. 3.1.20; sthirāya vṛṣṇe, &c., to I. 3.30.2
netā sindhūnāṁ vṛṣabha stiyānām, to A. 7.5.2; vṛṣā sindhūnāṁ, &c., to I. 6.44.21
sahasrastarīḥ çatanītha ṛbhvā, to A. 10.69.7; sahasracetāḥ, &c., to I. 1.100.12
pra marṣiṣṭhā abhi viduṣ kaviḥ san, to A. 1.71.10; ava dyubhir abhi viduṣ, &c., to I. 7.18.2
vṛṣabhāya kṣitīnām, to A. 10.187.1; juhotana vṛṣabhāya, &c., to I. 7.98.1
sadyo jajñāno havyo babhūtha (8.96.21, babhūva), to A. 10.6.7; to I. 8.96.21
mahāṅ asy adhvarasya praketaḥ, to A. 7.11.1; dāçvāṁ asy, &c., to I. 10.104.6
adroghavācaṁ matibhir yaviṣṭham, to A. 6.5.1; . . . matibhiḥ çaviṣṭham, to I. 6.22.2
vrajaṁ gomantam uçijo vi vavruḥ, to A. 4.1.15; 10.45.11; to I. 4.16.6
nyañ uttānām anv eṣi (10.27.13, eti) bhūmim, to A. 10.142.5; to I. 10.27.13
sumṛḷīko bhavatu jātavedāḥ, to A. 4.1.20; . . . bhavatu viçvavedāḥ, to I. 6.47.12 = 10.131.6
açnasya cic chiçnathat pūrvyāṇi, to A. 6.4.3; to I. 2.20.5
yudhā devebhyo varivaç cakartha, to A. 1.59.5; to I. 7.98.3
kṛṇvānāso amṛtatvāya gātum, to A. 1.72.9; to I. 3.31.9
puroyāvānam ājiṣu, to A. 8.84.8; to Indra-worshippers' chariot 5.35.7
yena vaṅsāma pṛtanāsu çardhataḥ (6.19.8, çatrūn), to A. 8.60.12; to I. 6.19.8
anānataṁ damayantaṁ pṛtanyūn, to A. 7.6.4; to I. 10.74.5
ririkvāṅsas tanvaḥ kṛṇvata svāḥ (4.24.3, trām), to A. 1.72.5; to I. 4.24.3
tuvidyumna yaçasvatā, to A. 3.16.6; . . . yaçasvataḥ, to I. 1.9.6
vayā ivānu rohate, to A. 2.5.4; . . . rohate juṣanta yat, to I. 8.13.6
tvam īçiṣe vasūnām (1.170.5, vasupate vasūnām), to A. 8.71.8; to I. 1.170.5

çreṣṭhaṁ no dhehi vāryam, to A. 3.21.2; . . . vāryaṁ vivakṣase, to I. 10.24.2
sakhe vaso jaritṛbhyaḥ, to A. 8.71.9; to I. 1.30.10; . . . jaritṛbhyo vayo dhāḥ, to I. 10.24.1
(agne) brahma yajñaṁ ca vardhaya, to A. 10.141.6; (brahma) indra yajñaṁ, &c., to I. 1.10.4
asme dhehi çravo bṛhat, to A. 1.9.8; 44.2; to I. 8.65.9
sasavāṅso vi çṛṇvire, to A. 4.8.6; to I. 8.54(Vāl. 6).6
asmadryak saṁ mimīhi çravāṅsi, to A. 3.54.22; 5.4.2; to I. 6.19.3
pra ṇo naya vasyo acha, to A. 8.71.6; pra taṁ (6.47.7, no) naya prataraṁ vasyo acha, to A. 10.45.9; to I. 6.47.7
adhā te sumnam īmahe, to A. 8.75.16; to I. 3.42.6; 8.98.11
tvāṁ vardhantu no giraḥ, to A. 8.44.19; to I. 1.5.8
ni tvā yajñasya sādhanam, to A. 1.44.11; girā yajñasya sādhanam, to A. 3.27.2; yajñasya sādhanaṁ girā, to A. 8.23.9; stomāir yajñasya sādhanam, to I. 8.6.3
gira stomāsa īrate, to A. 8.43.1; to I. 8.3.5
abhi tvāṁ gotamā girā, to A. 1.78.1; to I. 4.32.9
agne (8.88.1, abhi) vatsaṁ na svasareṣu dhenavaḥ, to A. 2.2.2; to I. 8.88.1
abhi tvā pūrvapītaye, to A. 1.19.9; to I. 8.3.7
taṁ ghem itthā namasvina upa svarājam āsate, to A. 1.36.7; to I. 8.69.17
tvāṁ stoṣāma tvayā suvīrā drāghīya āyuḥ prataraṁ dadhānāḥ, to A. 1.115.8; to I. 1.53.11
vājayanto havāmahe, to A. 8.11.9; to I. 8.53(Vāl. 5).2
purupraçastam ūtaye, to A. 8.71.10; . . . ūtaya ṛtasya yat, to I. 8.12.14
prajānan vidvāṅ upa yāhi somam, to A. 3.29.16; to I. 3.35.4
viçvebhiḥ (sc. devebhiḥ) somapītaye, to A. 1.14.1; viçvebhiḥ (sc. dhāmabhiḥ) somapītaye, to I. 8. 21.4
edaṁ barhiḥ sado mama, to A. 3.24.3; to I. 8.17.1
mādayasva svarṇare, to A. 8.103.14; mādayāse, &c., to I. 8.65.2
devebhyo havyavāhana, to A. 3.9.6; 10.118.5; 150.1; . . . havyavāhanaḥ, to I. (?) 10.119.13
agnim ukthāni vāvṛdhuḥ 2.8.5; indram ukthāni vāvṛdhuḥ 8.6.35; 95.6
Cf. under 1.32.15^{d}; 59.5^{c}; 2.12.12^{a}; 4.1.11^{b}, 13^{c}; 26.2^{d}; 6.10.6^{d}; 7.32.2^{a}

Agni and Soma

The repetitions which belong to these two gods, 20 in number, show in part the close ritual relationship of the two gods; in part their assumed origin in heaven. They do not point to any general mythic identification; see above, p. 586, and cf. Hillebrandt, Ved. Myth. i. 330 ff., 458 ff.:

divo na sānu stanayann acikradat, to A. 1.58.2; to S. 9.86.9
devo na yaḥ savitā satyamanmā, to A. 1.73.2; to S. 9.97.48
sīdann ṛtasya yonim ā, to A. 6.16.35; to S. 9.32.4; 64.11
ṛtasya yonim āsadam, to A. 5.21.4; to S. 3.62.13; 9.8.3; 64.12
yaḥ pañca carṣaṇīr abhi, to A. 7.15.2; to S. 9.101.9
viçvā yaç carṣaṇīr abhi, to A. 4.7.4; 5.23.1; to S. 1.86.5
tveṣaṁ rūpaṁ kṛṇuta uttaraṁ yat, to A. 95.8; . . . kṛṇute varṇam asya, to S. 9.71.8
yā parvateṣv oṣadhīṣv apsu, of A.'s wealth 1.59.3; of S.'s dhāmāni 1.91.4
çardhan tamāṅsi jighnase, to A. 8.43.22; to S. 9.61.19
jahi rakṣāṅsi sukrato, to A. 6.16.29; to S. 9.63.28
abhi ṣyāma pṛtanyataḥ, to A. 2.8.6; to S. 9.35.3
pūrvīr iṣo bṛhatīr āreaghāḥ (8.87.9, jīradāno), to A. 6.1.12; to S. 8.87.9
sakhā sakhibhya īḍyaḥ, to A. 1.75.4; to S. 9.66.1
dadhad ratnāni dāçuṣe, to A. 4.15.3; to S. 9.3.6
parṣi rādho maghonām, to A. 8.103.7; to S. 9.1.3
imaṁ yajñam idaṁ vaco jujuṣāṇa upāgahi, to A. 1.26.10; 10.150.2; to S. 1.91.10
yad vo vayaṁ pramināma vratāni, to A. 10.2.4; yat te vayaṁ, &c., to S. 8.48.9
agnir deveṣu patyate 8.102.9; indur deveṣu patyate 9.45.4
sa no vṛṣṭiṁ divas pari, to A. 2.6.5; te no vṛṣṭiṁ divas pari, to Somāḥ 9.65.24
hariṁ (10.188.1, açvaṁ) hinota vājinam, to A. 10.188.1; to S. 9.62.18

Agni and Bṛhaspati or Brahmaṇaspati

Cf. Max Müller, Contributions to the Science of Mythology, ii. 825 ff.; Hillebrandt, Ved. Myth. i. 404 ff.; ii. 102 ff.; Strauss, Bṛhaspati im Veda, pp. 4 ff., 12 ff.

bhadraṁ manaḥ kṛṇuṣva vṛtratūrye, to A. 8.19.20; to Brahmaṇaspati 2.26.2
achidrā çarma jaritaḥ purūṇi, to A. 3.15.5; achidrā çarma dadhire purūṇi, to the rivers in a hymn to Brahmaṇaspati 2.25.5
ā rodasī vṛṣabho roravīti, to A. 10.8.1; to Bṛhaspati 6.73.1
supratūrtim anehasam, to A. 3.9.1; to Iḷā in a hymn to Brahmaṇaspati 1.40.4

Agni and Maruts

yukṣvā hy aruṣī rathe, to A. 1.14.12; yuñgdhvaṁ hy, &c. to M. 5.56.6
vṛṣā çukraṁ duduhe pṛçnir ūdhaḥ, to A. 4.3.10; sakṛc chukraṁ, &c. to M. 6.66.1
stomaṁ yajñaṁ ca dhṛṣṇuyā, to A. 5.20.3; to M. 5.52.4
kṛdhī na ūrdhvāñ carathāya jīvase, to A. 1.36.14; ūrdhvān naḥ karta jīvase, to M. 1.172.3

Agni and Vāyu

dakṣaṁ sacanta ūtayaḥ, in a hymn to A. 3.13.2; in a stanza to V. 1.134.2
abhi prayāṅsi vītaye, to A. 6.16.44; abhi prayāṅsi sudhitāni vītaye, to V. 1.135.4
agna ā yāhi vītaye 6.16.10; vāyav ā yāhi vītaye 5.51.5

Agni and Açvins

rājantam adhvarāṇām, to A. 1.1.8; 45.4; samrājantam adhvarānām, to A. 1.27.1; rājantāv adhvarāṇām, to Açvins 8.8.18
priyamedhā ahūṣata, to A. 1.45.3; to Açvins 8.18.8; 87.3
mā no martāya ripave rakṣasvine, to A. 8.60.8; . . . ripave vājinīvasū, to Açvins 8.22.14
sumṛḷīkaḥ svavāṅ yātv arvāñ, to A. 1.35.10; to the Açvins' chariot 1.118.1
deveṣv asty āpyam, to A. 1.105.13; deveṣv adhy āpyam, to Açvins 8.10.3
uru jyotir janayann āryāya, to A. 7.5.6; uru jyotir cakrathur āryāya, to Açvins 1.117.21
mahaḥ sa rāya eṣate patir dan, to A. 1.149.1; mahaḥ sa rāya eṣate, of a worshipper in an Açvin hymn 10.93.6.—Cf. also under 4.44.6[a].

Agni and Sūrya or Savitar

ūrdhvaṁ bhānuṁ savitevāçret, to A. 4.6.2; ūrdhvaṁ bhānuṁ (4.14.2, ketuṁ) savitā devo açret, to Savitar 4.13.2; 14.2; 7.72.4
haste dadhāno naryā purūṇi, to A. 1.72.1; to Savitar 7.45.1
āpaprivān rodasī antarikṣam, to A. 1.73.8; to Sūrya 10.139.2
rāyo budhnaḥ saṁgamano vasūnām, to A. 1.96.6; to Sūrya 10.139.3
apāṁ garbhaṁ darçatam oṣadhīnām, to A. 3.1.13; to Sarasvant or Sūrya 1.164.52
asya hi svayaçastaraḥ, in a hymn to A. 5.17.2; . . . yaçastaram, in a hymn to Savitar 5.82.3
sahasraçṛṅgo vṛṣabhas tadojāḥ, to A. 5.1.8; sahasraçṛṅgo vṛṣabhaḥ, to Sūrya 7.55.7
vi yo rajāṅsy amimīta sukratuḥ, to A. 6.7.7; vi yo mame rajasī sukratūyayā, to Sūrya 1.160.4

Agni and Tvaṣṭar

tvaṁ hi ratnadhā asi, to A. 7.16.6; to T. 1.15.3

Agni and Viṣṇu

taṁ tvā viprā vipanyavo jāgṛvāṅsaḥ sam indhate, to A. 3.10.9; tad viprāso vipanyavo jāgṛvāṅsaḥ sam indhate (sc. viṣṇor yat paramaṁ padam), to V. 1.22.21

Agni and Pūṣan

imaṁ naḥ çṛṇavad dhavam, to A. 8.43.22; to P. 10.26.9
yo viçvābhi vipaçyati bhuvanā saṁ ca paçyati, to A. 10.187.4; to P. 3.62.9

Agni and Uṣas

yatamāno raçmibhiḥ sūryasya, to A. 5.4.4 ; yatamānā, &c., to U. 1.123.12

Agni and Varuṇa

(agnir) açvibhyām uṣasā sajūḥ, to A. 5.51.8 ; (varuṇo) açvibhyām, &c., to V. 1.44.14

Agni and Yama

juhota pra ca tiṣṭhata, to A. (Draviṇodāḥ) 1.15.9 ; to Y. 10.14.14

Agni and Apāṁ Napāt

yaṁ vāghato vṛṇate adhvareṣu, to A. 1.58.7 ; yaṁ viprāsa īḷate adhvareṣu, to A. N. 10.30.4
agniṁ (2.35.14, asmin) pade parame tasthivāṁsam, to A. 1.72.4 ; to A. N. 2.35.14

Agni and Manyu

mitro hotā varuṇo jātavedāḥ, to A. 3.5.4 ; manyur hotā, &c., to M. 10.83.2
vidmā tam utsaṁ yata ājagantha, to A. 10.45.2 ; . . . yata ābabhūtha, to M. 10.84.5

Agni and Sarasvatī

sa no viçvā ati dviṣaḥ, to A. 5.20.3 ; sā no, &c., to S. 6.61.9

Agni and Rātrī

viçvā adhi çriyo dadhe, to A. 2.4.5 ; . . . çriyo dhiṣe vivakṣase, to A. 2.21.3 ; . . . çriyo 'dhita, to R. 10.127.1

Agni and Viçve Devāḥ

saparyāmi prayasā yāmi ratnam, to A. 1.58.7 ; to V. D. 3.54.3
ariṣyantaḥ sacemahi, to A. 2.8.6 ; ariṣyanto ni pāyubhiḥ sacemahi, to V. D. 8.25.11
stīrṇe barhiṣi samidhāne agnāu, to A. 4.6.4 ; to V. D. 8.25.11

Agni and dissimilar dual gods

rayiṁ viçvāyuposasam, to A. 1.79.9 ; to Indra and Agni 6.59.9
prātaryāvabhir ā gahi, to A. 5.51.3 ; . . . ā gatam, to Indra and Agni 8.38.7
sabādho vājasātaye, to A. 8.74.12 ; to Indra and Agni 7.94.3
taṁ hi çaçvanta īḷate, to A. 5.14.3 ; tā hi, &c., to Indra and Agni 7.94.5
dame-dame sapta ratnā dadhānaḥ, to A. 5.1.5 ; . . . ratnā dadhānā, to Soma and Rudra 6.74.1
asme bhadrā sāuçravasāni santu, to A. 6.1.12 ; to Soma and Rudra 6.74.2
uru kṣayāya cakrire, in a hymn to A. 1.36.8 ; . . . cakrire sudhātu, in a hymn to Mitra and Varuṇa 7.60.11
viçvāsu kṣāsu joguve, in a hymn to A. 127.10 ; in a hymn to Mitra and Varuṇa 5.64.2

Agni in miscellaneous relations

varco dhā yajñavāhase, to A. 3.24.1 ; to the sacrificial post (Yūpa) 3.8.3
pari tmanā viṣurūpo jigāsi, to A. 5.15.4 ; . . . viṣurūpā jigāti, of Ghṛtācī (sc. Juhū) 7.88.1
ṛtasya padaṁ kavayo ni pānti, in a hymn to A. 10.5.2 ; ṛtasya pade, &c., in a hymn designated as Māyābhedaḥ 10.177.2
salakṣmā yad viṣurūpā bhavāti, in a hymn to Agni 10.12.6 ; in dialogue between Yama and Yamī 10.10.2
stṛṇanti barhir ānuṣak, in a hymn to Agni 8.45.1 ; stṛṇīta, &c., in a stanza to Barhis 1.13.5
yadā te marto anu bhogam ānaṭ, in a hymn to A. 10.7.2 ; in Açvastuti 1.163.7
svastibhir ati durgāṇi viçvā to A. 1.189.2 ; of the poet Bṛhaduktha 10.56.7
nābhā pṛthivyā adhi, in a hymn to A. 3.29.4 ; . . . adhi sānuṣu triṣu, in a stanza to the two Divine Hotars 2.3.7

Indra with other divinities

Indra and Agni: see Agni and Indra, p. 611.

Indra and Soma

The connexion and alliance between Indra and Soma, is peculiarly close and intimate: Soma is Indra's beloved friend, 5.31.12; 9.98.6; see Bergaigne's collections, i. 217–219; ii. 251–253; 263–265. Indu, of course, is a synonym of Soma; cf. SV. 2.231[a] with RV. 9.62.9[a]. The names Indu and Indra are occasionally put together rather playfully, e.g. 9.5.9; 63.9. In one repetition, ā na indra (9.65.13, indo) mahīm iṣam, 8.6.23; 9.65.13, the two words and some of their attributes interchange. Indu delights in Indra's friendship: indav (or indur) indrasya sakhyaṁ juṣāṇaḥ, 8.48.2; 9.97.11. Cf. also 9.27.6; 66.28. I do not believe that it follows from this that there is any etymological connexion between the two words (so Bergaigne ii. 244, and others), or that there is any mythological or mystic identification of the two. Statements that fit Indra fit also his inspirer, Soma-Indu, and vice versa; see Hillebrandt, Ved. Myth. i. 314 ff. In general, passages redolent of battle are primarily Indra passages; see e.g. under 8.32.2. Similarly cosmic statements, e.g. 8.3.6 and 9.28.5. The following 30 repetitions must be supplemented by the Indra passages (above, p. 595) which exhibit Indra as the chief consumer of soma, and the Soma passages (above, p. 600) in which Soma benefits Indra as well as other gods. Occasionally this relation is calculated to clarify a passage descriptive of either god, as when, e.g. the pāda, utso deva hiraṇyayaḥ, applies primarily to Soma in 9.107.4, secondarily to Indra 8.61.6 (see under 8.61.6):

janitā divo janitā pṛthivyāḥ, to I. 8.36.4; to S. 9.96.5
ya ime rodasī ubhe, to I. 3.53.12; ... rodasī mahī, to S. 8.6.17; 9.18.5
tvaṁ sūryam arocayaḥ, to I. 8.98.2; yayā sūryam arocayaḥ, to S. 9.63.7
samudrasyādhi viṣṭapaḥ, to I. 8.34.13; ... viṣṭapi, to I. 8.97.5; to S. (Indu) 9.12.6; ... viṣṭapi manīṣiṇaḥ, to Somāḥ 9.107.14
adha yo viçvā bhuvanābhi majmanā, to I. 2.17.4; (adha ...) imā ca viçvā bhuvanābhi majmanā, to S. 9.110.9
utso deva hiraṇyayaḥ, to I. 8.61.6; to S. 9.107.4
yenā naḥ pūrve pitaraḥ padajñāḥ, in a hymn to I. 1.62.2; to S. 9.97.39
tvaṁ (9.86.23, soma) gotram aṅgirobhyo 'vṛṇor apa, to I. 1.51.3; to S. 9.86.23
vadhīd ugro riṇann apaḥ, to I. 8.32.2; çrīṇann ugro, &c., to S. 9.109.22
parjanyo vṛṣṭimāṁ iva, to I. 8.6.1; to S. (Indu) 9.2.9
viçve devā amatsata, in a hymn to I. 8.69.11; to S. 9.14.3
brahmadviṣe tapuṣiṁ hetim asya, to I. 3.30.7; to S. 6.52.3
kṛṣṇā tamāṁsi tviṣyā jaghāna, to I. 10.89.2; kṛṣṇā tamāṁsi jaṅghanat, to S. 9.66.24
yo asmāṁ ādideçati, in a hymn to I. 10.134.2; to S. 9.52.4
yas te mado vareṇyaḥ, to I. 8.46.8; to S. 9.61.19
sahasrote çatāmagha, to I. 8.34.7; sahasrotiḥ çatāmaghaḥ, to S. 9.62.14
indram indo vṛṣā viça, in a hymn to I. 1.176.1; to S. 9.2.1
satyam itthā vṛṣed asi, to I. 8.33.10; satyaṁ vṛṣan vṛṣed asi, to S. 9.64.2
ā na indra (9.65.13, indo) mahīm iṣam, to I. 8.6.23; to S. (Indu) 9.65.13
vayaṁ ta indra (8.48.14, vayaṁ somasya) viçvaha priyāsaḥ, to I. 2.12.15; to S. 8.48.14

viçvā dhanāni jigyuṣaḥ, to I. 8.14.6 ; to S. 9.65.9
vasu martāya dāçuṣe, to I. 1.84.7 ; to S. 9.98.4
vājayanto rathā iva, of stomas in a hymn to I. 8.3.15 ; of soma libations 9.67.17
rayiṁ gomantam açvinam, to I. 8.6.9 ; to S. 9.62.12 ; 63.12 ; 67.6
açvāvad gomad yavamat (9.69.8, yavamat suvīryam), to I. 8.93.3 ; to S. 9.69.8
siṣāsanto manāmahe, to I. 8.95.3 ; to S. 9.61.11
aram indrasya dhāmne, in a hymn to I. 8.92.25 ; to S. 9.24.5
vatsaṁ saṁçiçvarīr iva, in a hymn to I. 8.69.11 ; to S. 9.61.14
tam id vardhantu no giraḥ, to I. 8.13.18 ; 92.21 ; to S. 9.61.14
indraṁ codāmi pītaye, to I. 8.68.7 ; somaṁ, &c., to S. 3.42.8
Cf. also under 1.84.13[c] ; 175.3[c] ; 5.39.3[d] ; 8.95.9[d] ; 98.2[b]

Indra and Maruts[1]

vi vṛtraṁ parvaço rujan, to I. 8.6.13 ; . . . parvaço yayuḥ, to M. 8.7.2
yad aṅga taviṣīyase, to I. 8.6.26 ; . . . taviṣīyavaḥ to M. 8.7.2
brahmā kas taṁ saparyati, to I. 8.64.7 ; brahmā ko vaḥ saparyati, to M. 8.7.20
saṁ kṣoṇī sam u sūryam, to I. 8.52(Vāl. 4).10 ; to M. 8.7.22
sutaḥ somo diviṣṭiṣu, in a hymn to I. 8.76.9 ; to M. 1.86.4
toke vā goṣu tanaye yad apsu, in a hymn to I. 6.25.4 ; toke vā goṣu tanaye yam apsu, of the man whom the Maruts help 6.66.8
suvedā no vasū kṛdhi of I. 7.32.25 ; . . . vasū karat, of çardho mārutam 6.48.15
uçanā yat parāvataḥ, in a hymn to I. 1.130.9 ; to M. 8.7.26
bhakṣīya te 'vaso dāivyasya, to I. 4.21.10 ; bhakṣīya vo 'vaso, &c., to M. 5.57.7
ārāc cid dveṣaḥ sanutar yuyotu, of I. 6.47.13 = 10.131.7 ; . . . dveṣo vṛṣaṇo yuyota, of M. 7.58.6 ; . . . dveṣaḥ sanutar yuyota, of M. 10.77.6
iṣkartā (nomen agentis) vihrutaṁ punaḥ, of I. 8.1.25 ; iṣkartā (2[d] plur. aorist imperative), &c., to M. 8.20.26
tvota it sanitā vājam arvā, to I. 6.33.2 ; marudbhir it, &c., to M. 7.56.23
Cf. also under 1.100.15[b] ; 165.13[d] ; 8.7.1[a].

Indra and Açvins

gantārā dāçuṣo gṛhaṁ namasvinaḥ, to Indra's Harī 8.13.10 ; gantārā dāçuṣo gṛham, to A. 8.5.5 ; 22.3
açvebhiḥ pruṣitapsubhiḥ, of I. 8.13.11 ; of A. 8.75.5
bhujyuṁ vājeṣu pūrvyam, of chariot in a hymn to I. 8.46.20 ; of chariot in a hymn to A. 8.22.2
arvāñcaṁ tvā saptayo 'dhvaraçriyo vahantu savaned upa, to I. 1.47.8 ; arvāñcā vāṁ, &c., to A. 8.4.14. Cf. under 8.22.3[c]
viçvet tā te savaneṣu pravācyā, to I. 1.51.13 ; 8.100.6 ; viçvet tā vāṁ, &c., to A. 10.39.4
duḥçaṁsaṁ martyaṁ ripum, in a hymn to I. 8.18.14 ; duḥçaṁso martyo ripuḥ, to A. 2.41.8
yad antarikṣa ā gahi, to I. 8.97.5 ; . . . ā gatam, to A. 5.73.1
stomo vāhiṣṭho antamaḥ, to I. 6.45.30 ; to A. 8.5.18
ā no viçvābhir ūtibhiḥ sajoṣāḥ, to I. 7.24.4 ; ā no (and, vāṁ) viçvābhir ūtibhiḥ, to A. 8.8.1, 18 ; 87.3
ā no yāhy upaçruti, to I. 8.34.11 ; . . . yātam upaçruti, to A. 8.8.5

Indra and Vāyu

tīvrāḥ somāsa ā gahi, to I. 8.82.2 ; to V. 1.23.1
mandantu tvā mandinaḥ sutāsaḥ, to I. 2.11.11 ; mandantu tvā mandino vāyav indavaḥ, to V. 1.134.2
ghṛtaṁ duhata āçiram, to I. 8.6.19 ; ghṛtaṁ duhrata āçiram, to V. 1.134.6
anu kṛṣṇe vasudhitī jihāte, to I. 3.31.17 ; anu kṛṣṇe vasudhitī, to V. 4.48.3

[1] The reason why these gods are related is stated briefly above, p. 610.

Indra and Rudra

mā no vadhīr indra mā parā dāḥ, to I. 1.104.8; mā no vadhī rudra, &c., to R. 7.46.4
aṣāḷhāya sahamānāya vedhase, to I. 2.21.2; to R. 7.46.1
bṛhantam ṛṣvam ajaraṁ yuvānam, to I. 3.32.7; 6.19.2; . . . ajaraṁ suṣumnam, to R. 6.49.10
vy asmad dveṣo yuyavad vy aṁhaḥ, to I. 6.44.16; vy asmad dveṣo vitaraṁ vy aṁhaḥ, to R. 2.33.2

Indra and Bṛhaspati or Brahmaṇaspati

sa na stuto vīravad dhātu gomat, to I. 7.23.6; to B. 1.190.8
asmākaṁ bodhy avitā rathānām, to I. 7.32.11; asmākam edhy avitā, &c., to B. 10.103.4
vi dāçuṣe bhajati sūnaraṁ vasu, to I. 5.34.7; yo vāghate dadāti sūnaraṁ vasu, to B. 1.40.4

Indra and Parjanya

yathāvaçaṁ tanvaṁ cakra eṣaḥ, to I. 3.48.4; to P. 7.101.3
stuhi suṣṭutiṁ namasā vivāsa, in a hymn to I. 8.96.12; stuhi parjanyaṁ, &c., to P. 5.83.1

Indra and Sūrya or Savitar

susaṁdṛçaṁ tvā vayam, to I. 1.82.3; to Sūrya 10.158.5
ubhe ā paprāu rodasī mahitvā, to I. 3.54.15; 4.16.5; to Sūrya 8.25.18
na minanti svarājyam, to I. 8.93.11; to Savitar 5.82.2
uruḥ pṛthuḥ sukṛtaḥ kartṛbhir bhūt, to I. 6.19.1; kratvā kṛtaḥ sukṛtaḥ, &c., to Sūrya 7.62.1
vibhrājañ jyotiṣā svar agacho rocanaṁ divaḥ, to I. 8.98.3; to Sūrya 10.170.4

Indra and Tvaṣṭar

asmākam astu kevalaḥ, to I. 1.7.10; to T. 1.13.10

Indra and Viṣṇu

For the relation of these two gods see Hillebrandt, Ved. Myth. iii. 348 ff.

mṛgo na bhīmaḥ kucaro giriṣṭhāḥ, to I. 10.180.2; to V. 1.154.2
naro yatra devayavo madanti, in a hymn to I. 7.97.1; to V. 1.154.5
sakhe viṣṇo vitaraṁ vi kramasva 4.18.11; 8.100.12

Indra and Pūṣan

maṁhiṣṭhaṁ vājasātaye, to I. 1.130.1; maṁhiṣṭho vājasātaye, to I. 8.88.6; to P. 8.4.18
vadhūyur iva yoṣaṇām, to I. 3.52.3 = 4.32.6; to P. 3.62.8

Indra and Uṣas

asme rayiṁ ni dhāraya vi vo made, to I. 10.24.1; asme rayiṁ ni dhāraya, to U. 1.30.32
āiṣu dhā vīravad yaçaḥ to I. 4.32.12; to U. 5.79.6
çravaḥ sūribhyo amṛtaṁ vasutvanam, to I. 8.13.12; to U. 7.81.6

Indra and Varuṇa

yaçaç cakre asāmy ā, to I. 10.22.2; to V. 1.25.15.—Cf. under 1.23.6°
viçvā jātāny abhy asmi mahnā, to I. 8.100.4; viçvāni sānty abhy astu mahnā, to V. 2.28.1

Indra and Vena

vasāno atkaṁ surabhiṁ dṛçe kam, to I. 6.29 3; to V. 10.123.7

Indra and Manyu

adha vṛtrāṇi jaṅghanāva bhūri, to I. 8.100.2; to M. 10.83.7

Indra and Sarasvatī

anāçastā iva smasi, to I. 1.29.1; apraçastā iva smasi, to S. 2.41.16

Indra and Apvā

andhenāmitrās tamasā sacantām, to I. 10.89.15 ; to A. 10.103.12

Indra and Rodasī

samudraṁ na saṁcaraṇe saniṣyavaḥ, to I. 1.56.2 ; to R. 4.55.6
dhiyā syāma rathyaḥ sadāsāḥ, to I. 4.16.21 = 4.17.21, &c. (refrain) ; to R. 4.56.4

Indra and Viçve Devāḥ

devāṁ achā na dhītayaḥ, to I. 1.132.5 ; to V. D. 1.139.1

Indra and dissimilar dual gods

upa naḥ sutam ā gahi, to I. 1.16.4 ; 3.42.1 ; . . . ā gatam, to Mitra and Varuṇa 5.71.3
sūro dṛçīke vṛṣaṇaç ca pāuṁsye, to I. 10.92.7 ; to Indra and Varuṇa 4.41.6
yat sunvate yajamānāya çikṣam, to I. 10.27.1 ; . . . çikṣathaḥ, to Indra and Varuṇa 8.59(Vāl.11).1
naras tokasya tanayasya sātāu, to I. 4.24.3 ; . . . sātiṣu, to Indra and Varuṇa 7.82.9
upedaṁ savanaṁ sutam, to I. 1.16.5 ; to Indra and Agni 1.21.4 ; 6.60.3
abhi stomā anūṣata, to I. 1.11.8 ; to Indra and Agni 6.60.7
indratvotāḥ sāsahyāma pṛtanyato vanuyāma vanuṣyataḥ, to I. 1.132.1 ; sāsahyāma pṛtanyato vanuyāma vanuṣyataḥ, to Indra and Agni 8.40.7
asmabhyaṁ carṣaṇīsaham, to I. 5.35.1 ; . . . carṣaṇīsahā (sc. avasā) to Indra and Agni 7.94.7
patiṁ turasya rādhasaḥ, to I. 6.44.5 ; patī, &c., to Indra and Agni 5.86.4
rayiṁ gṛṇatsu dhāraya, to I. 8.13.12 ; . . . didhṛtam, to Indra and Agni 5.86.6
ghṛtaṁ na pūtam adrivaḥ, to I. 8.12.4 ; . . . adribhiḥ, to Indra and Agni 5.86.6
vahantu somapītaye (sc. harayaḥ), to I. 8.1.24 ; to Indra and Vāyu 4.46.3

Indra in miscellaneous relations

nakiṣ ṭaṁ karmaṇā naçat, to I. 8.70.3 ; of a pious man in Daṁpatyor āçiṣaḥ 8.31.17
dyāur na prathinā çavaḥ, to I. 1.8.5 ; in a Dānastuti of Praskaṇva 8.56(Vāl. 8).1
satrāsāhaṁ vareṇyaṁ sahodām, to I. 3.34.8 ; satrāsāhaṁ vareṇyam, of wealth conferred by Agni 1.79.8
svastigām anehasaḥ, to I. 8.69.19 ; svastigām anehasam, of a road 6.51.16
jetāram aparājitam, to I. 1.11.2 ; to a steed furnished by Agni 5.25.6
asmin yajñe barhiṣy ā niṣadya, to I. 3.35.6 ; of one that calls upon Yama and Vivasvant 10.14.5
Cf. also under 10.50.7[d]

Soma with other divinities

Soma and Agni: see Agni and Soma, p. 612

Soma and Indra: see Indra and Soma, p. 615

Soma and Brahmaṇaspati

vasuvit puṣṭivardhanaḥ, to S. 1.91.12 ; to Brahmaṇaspati 1.18.2. Cf. under 1.91.23[d]

Soma and Vena

ūrdhvo gandharvo adhi nāke asthāt, to S. 9.85.12 ; to V. 10.123.7
bhānuḥ çukreṇa çociṣā vy adyāut, to S. 9.85.12 ; . . . çociṣā cakānaḥ, to V. 10.123.8

Soma and Savitar

sakhāya ā ni ṣīdata, to S. 9.104.1 ; to Savitar 1.22.8

Soma and Pūṣan

ayaṁ pūṣā rayir bhagaḥ, to S. 9.101.7 ; āitu pūṣā, &c., to P. 8.31.11
açvasā vājasā uta, to S. 9.2.10 ; açvasām vājasām uta, to P. 6.53.10

Soma and Uṣas

yena tokaṁ ca tanayaṁ ca dhāmahe, to S. 9.74.5; to U. 1.92.13
saṁ sūryeṇa rocase (9.2.6, rocate), to S. 9.2.6; to U. 8.9.18
aganma yatra pratiranta āyuḥ, to S. 8.48.11; to U. 1.113.16
urvīṁ gavyūtim abhayaṁ ca nas kṛdhi, to S. 9.78.6; . . . abhayaṁ kṛdhī naḥ, to U. 7.77.4

Soma and Sarasvant

bhakṣīmahi prajām iṣam, to S. 9.8.9; to Sarasvant 7.96.6

Soma and Varuṇa

vi yas tastambha rodasī, to S. 9.101.15; . . . rodasī cid urvī, to V. 7.86.1

Soma and Sadasaspati

priyam indrasya kāmyam, to S. 9.98.6; to Sadasaspati 1.18.6

Soma and Anumati

soma rājan mṛḷayā naḥ svasti 8.48.8; anumate mṛḷayā, &c. 10.59.6

Soma and Viçve Devāḥ

vrajaṁ gomantam açvinaṁ vivakṣase, to S. 10.25.5; vrajaṁ gomantam açvinam, to Viçve Devāḥ 10.62.7

Soma and dissimilar dual gods

gavāṁ poṣaṁ svaçvyam, to S. 9.65.17; to Agni and Soma 1.93.2
somāḥ çukrā gavāçiraḥ, to S. 9.64.28; to Mitra and Varuṇa 1.137.1
cārur ṛtāya pītaye, to S. 9.17.8; to Mitra and Varuṇa 1.137.2
ā yad yoniṁ hiraṇyayam (sc. sīdati), to S. 9.64.20; . . . hiraṇyayam (sc. sadathaḥ), to Mitra and Varuṇa 5.67.2
nāma tṛtīyam adhi rocane divaḥ, to S. 9.75.2; to Viṣṇu and Indra 1.155.3
vṛṇīmahe sakhyāya, to S. 9.66.18; . . . sakhyāya priyāya, to Indra and Varuṇa 4.41.7

Soma in miscellaneous relations

aganma bibhrato manaḥ, to S. 9.67.29; to Asamāti (?) 10.60.1
vāçrā arṣanti payaseva dhenavaḥ, to S. 9.77.1; to river waters in Nadīstuti 10.75.4
upa srakveṣu bapsataḥ, of S. 8.72.11; . . . bapsato ni ṣu svapa, of a dog 7.55.2
Cf. under 1.56.4[b]; 64.6[d]; 91.4[d]; 4.33.2[c]

Açvins with other divinities

Açvins and Agni: see Agni and Açvins, p. 613

Açvins and Indra: see Indra and Açvins, p. 616

Açvins and Uṣas

iṣaṁ pṛñcantā sukṛte sadānave, to A. 1.47.8; iṣaṁ vahantīḥ sukṛte, &c., to U. (plur.) 1.92.3
dadhatho ratnaṁ vidhate janāya, to A. 4.44.4; dadhāti, &c., to U. 7.75.6
yac cid dhi vāṁ pura ṛṣayo juhūre 'vase narā, to A. 8.8.6; ye cid dhi tvām ṛṣayaḥ pūrva ūtaye juhūre 'vase mahi, to U. 1.48.14
atāriṣma tamasas pāram asya, to A. 1.183.6; 184.6; 7.73.1; to U. 1.42.6
yad adya sūra udite, to A. 8.27.21; to U. 7.66.4; . . . sūrya udyati, to A. 8.27.19
prāsmāi yachatam avṛkaṁ pṛthu chardiḥ, to A. 8.9.1; pra ṇo yachatād avṛkaṁ, &c., to U. 1.48.15

Açvins and Sūrya

pari dyāvāpṛthivī yāti sadyaḥ, of A.'s car 3.58.8 ; . . . yanti sadyaḥ, of S.'s Harits 1.115.3

Açvins and Sarasvatī

ā no divo bṛhataḥ parvatād ā, to A. 5.76.4 ; to S. 5.43.11

Açvins and Ādityas

madhyaṁdina uditā sūryasya, to A. 5.76.3 ; to Ā. 5.69.3

Açvins and Maruts

asme vām astu sumatiç caniṣṭhā, to A. 7.70.5 ; asme vo, &c., to M. 7.57.4
rathe koçe hiraṇyaye vṛṣaṇvasū, to A. 8.22.9 ; rathe koçe hiraṇyaye, to M. 8.20.8

Açvins and dissimilar dual gods

ubhā devā divispṛçā, to A. 1.22.2 ; to Indra and Vāyu 1.23.2
dāçvāṁsam upa gachatam, to A. 1.47.3 ; to Indra and Vāyu 4.46.5
ā yātaṁ somapītaye, to A. 8.22.8 ; to Indra and Vāyu 4.47.3
juṣethāṁ yajñam iṣṭaye, to A. 5.78.3 ; to Indra and Agni 8.38.4
mā no rīradhataṁ nide, to A. 8.8.13 ; to Indra and Agni 7.94.3
evā vām ahva ūtaye yathāhuvanta medhirāḥ, indrāgnī (8.42.6, nāsatyā) somapītaye, to A. 8.42.6 ; to Indra and Agni 8.38.9
apatyasācaṁ çrutyaṁ rārāthām, to A. 1.117.23 ; . . . rārāthe, to Indra and Soma 6.72.5
rathaṁ hiraṇyavandhuram, hiraṇyābhīçum açvinā (4.46.4, °vandhuram indravāyū svadhvaram), ā hi ṣṭhātho divispṛçam, to A. 8.5.28 ; to Indra and Vāyu 4.46.4
pibataṁ dāçuṣo gṛhe, to A. 8.22.8 ; to Indra and Vāyu 4.46.1 ; to Indra and Bṛhaspati 4.49.6
gantārā dāçuṣo gṛham, to A. 8.5.5 ; 22.3 ; to Indra's Harī 8.13.10
ghṛtāir gavyūtim ukṣatam, to A. 8.5.6 ; to Mitra and Varuṇa 3.62.16 ; . . . ukṣatam iḷābhiḥ, to Mitra and Varuṇa 7.56.4
pātaṁ somam ṛtāvṛdhā, to A. 1.47.3, 5 ; to Mitra and Varuṇa 2.41.4
sutaḥ soma ṛtāvṛdhā, to A. 1.47.1 ; to Mitra and Varuṇa 3.62.18 ; 7.66.19
juṣethāṁ yajñaṁ bodhataṁ yajñasya me, to A. 8.45.4 ; to Mitra and Varuṇa 2.36.6
ud vāṁ pṛkṣāso madhumanta īrate, to A. 4.45.2 ; ud vāṁ pṛkṣāso madhumanto asthuḥ, to Mitra and Varuṇa 7.60.4
ā no gantaṁ riçādasā, to A. 8.8.17 ; to Mitra and Varuṇa 5.71.1
ādityāi rudrāir vasubhir sacābhuvā, to A. 8.35.1 ; to Mitra and Varuṇa 2.31.1
ā barhiḥ sīdataṁ sumat, to A. 8.87.4 ; sīdataṁ barhir ā sumat, to Naktoṣāsā 1.142.7

Ādityas with other divinities

The correspondence of pādas addressed to Mitra, Mitra-Varuṇa, and the Ādityas, with pādas of other divinities is such as to make convenient here a rather different arrangement from that of the preceding and following cases; cf. above, p. 605. I have listed first the pādas which Varuṇa alone shares with other gods. Next those which Mitra and Varuṇa share with others: they contain especially the pādas which Mitrā-Varuṇā share with other dvandva-gods. Finally the pādas which the plural Ādityas, or Mitra, Varuṇa, and Aryaman, in a group, share with others. Each of these three rubrics is small; it is therefore easy to pick out the particular contacts concerning which information is desired:

Varuṇa and other gods

bādhasva dūre nirṛtiṁ parācāiḥ, to V. 1.24.9 ; āre bādhethāṁ nirṛtiṁ parācāiḥ, to Soma and Rudra 6.74.2
varuṇāya marudbhyaḥ 8.41.1 ; 9.33.3 ; 34.2 ; 61.12 ; 65.20
vi yas tastambha rodasī cid urvī, to V. 7.86.1 ; vi yas tastambha rodasī, to Soma 9.101.15
divaç ca gmaç ca rājasi, to V. 1.25.20 ; . . . rājathaḥ, doubtful dual in a stanza to Indra 5.38.3
sakhāyaṁ vā sadam id bhrātaraṁ vā, to V. 5.85.7 ; . . . sadam ij jāspatiṁ vā, to Dyāvāpṛthivyāu, 1.185.8
(yad . . .) abhidrohaṁ manuṣyāç carāmasi, to V. 7.89.5 ; (yad . . .) abhidrohaṁ carāmasi, to Pracetas Āṅgirasa 10.164.4
yad vā ghā satyam uta yan na vidma, to V. 5.85.8 ; to Viçvāvasu 10.139.5
pitṝṇāṁ ca manmabhiḥ, in a hymn to V. 8.41.2 ; to Viçve Devāḥ 10.57.3
(varuṇo) açvibhyām uṣasā sajūḥ, to V. 1.44.14 ; (agnir) açvibhyām, &c., to Agni 5.51.8
yaçaç cakre asāmy ā, to V. 1.25.15 ; to Indra 10.22.2
viçvāni sānty abhy astu mahnā, to V. 2.28.1 ; viçvā jātāni abhy asmi mahnā, to Indra 8.100.4

Mitra and Varuṇa and other gods

viçvāsu kṣāsu joguve, to M. and V. 5.64.2 ; to Agni 1.127.10
uru kṣayāya cakrire sudhātu, to M. and V. 7.60.11 ; uru kṣayāya cakrire, to Agni 1.36.8
upa naḥ sutam ā gatam, to M. and V. 5.71.3 ; . . . ā gahi, to Indra 1.16.4 ; 3.42.1
sam u vāṁ yajñaṁ mahayaṁ namobhiḥ, to M. and V. 7.61.6 ; sam u vo yajñaṁ mahayan, &c., to Viçve Devāḥ 7.42.3
viprā (dual) naviṣṭhayā vipā, to M. and V. 8.25.24 ; viprā (plural), &c., of the poets themselves (in a hymn to Indra) 1.82.2
ni ketunā janānām, to M. and V. 5.66.4 ; ni ketavo janānām, in a magic practice 1.191.4
dhartārā carṣaṇīnām, to M. and V. 5.67.2 ; to Indra and Agni 1.17.2
havyebhir mitrāvaruṇā namobhiḥ, 1.153.1 ; havyebhir indrāvaruṇā, &c., 4.42.9 ; 7.84.1
apo na nāvā duritā tarema, to M. and V. 7.65.3 ; to Indra and Varuṇa 6.68.8
tā vām eṣe rathānām, to M. and V. 5.66.3 ; to Indra and Agni 5.86.4
īçānā pipyataṁ dhiyaḥ, to M. and V. 5.71.2 ; to Indra and Agni 7.94.2 ; to Indra and Soma 9.19.2
aviṣṭaṁ dhiyo jigṛtaṁ puraṁdhīḥ, to M. and V. 7.64.5 = 7.65.5 ; to Indra and Bṛhaspati 4.50.11 ; to Indra and Brahmaṇaspati 7.97.9

See also under Açvins and dissimilar dual gods on p. 620.

Ādityas and other gods

ā çarma parvatānām, to Ā. 8.18.16 ; in Daṁpatyor āçiṣaḥ 8.31.10
avāṅsy ā vṛṇīmahe to Ā. 8.67.4 ; to Vāyu 8.26.21
pānti martyaṁ riṣaḥ, to Varuṇa, Mitra, Aryaman 1.41.2 ; 5.67.3 ; to Maruts 5.52.4
ariṣṭaḥ sarva edhate, to Varuṇa, Mitra, Aryaman 1.41.2 ; to Viçve Devāḥ 8.27.16 ; ariṣṭaḥ sa marto viçva edhate, to Ādityas 10.63.13
yūyam ṛtasya rathyaḥ, to Ā. 7.66.12 ; to Viçve Devāḥ 8.83.3
apa sedhata durmatim, to Ā. 8.18.10 ; to Grāvāṇaḥ 10.175.2
çarma yachantu sapratho yad Imahe, to Ā. 8.18.3 ; çarma yachantu saprathaḥ, to Viçve Devāḥ 10.126.7
agnijihvā ṛtāvṛdhaḥ, to Ā. 7.66.10 ; to Maruts 1.44.14 ; divakṣāso agnijihvā ṛtāvṛdhaḥ, to Viçve Devāḥ 10.65.7
tenā no adhi vocata, to Ā. 8.67.6 ; to Maruts 8.20.26
(eṣāṁ) sumnaṁ bhikṣeta martyaḥ, to Ā. 9.18.1 ; to Maruts 8.7.15
mā vo bhujemānyajātam eno mā tat karma vasavo yac cayadhve, to Ā. 7.52.2 ; mā va eno anyakṛtaṁ bhujema mā tat karma, &c., to Viçve Devāḥ 6.51.7

Cf. also under 1.122.11[b] ; 2.29.2[b]

Maruts with other divinities

Maruts and Agni: see Agni and Maruts, p. 613

Maruts and Indra: see Indra and Maruts, p. 616

Maruts and Açvins: see Açvins and Maruts, p. 620

Maruts and Ādityas: see Ādityas and other gods, p. 621

Maruts and Viçve Devāḥ

ād id svadhām iṣirāṁ pary apaçyan, to M. 1.168.9; to V. D. 10.157.5
viṣṇor eṣasya prabhṛthe havāmahe, to M. 2.34.11; . . . prabhṛthe havirbhiḥ, to V. D. 7.40.5
asmabhyaṁ çarma bahulam vi yantana, to M. 5.55.9; . . . yanta, to V. D. 6.51.5
te hi yajñeṣu yajñiyāsa ūmāḥ, to M. 10.77.8; to V. D. 7.39.4
pra sa kṣayaṁ tirate vi mahīr iṣo yo vo varāya dāçati, to M. 7.59.2; to V. D. 8.27.16
agnijihvā ṛtāvṛdhaḥ, to M. 1.44.14; divakṣāso agnijihvā ṛtāvṛdhaḥ to V. D. 10.65.7

Maruts and Ṛbhus

yuṣmākaṁ devā avasāhani priye, to M. 7.59.2; to Ṛ. 1.110.7

Maruts and Brahmaṇaspati

asi satya ṛṇayāvanedyaḥ, to the gaṇa of the M. 1.87.4; . . . ṛṇayā brahmaṇas pate, to B. 2.33.11
nāsya vartā na tarutā nv asti, of the man whom the Maruts help 6.66.8; . . . tarutā mahādhane, to B. 1.40.8

Maruts and Vāyu

yuñgdhvaṁ harī ajirā dhuri voḷhave vahiṣṭhā dhuri voḷhave, to M. 5.56.6; vāyū rathe ajirā, &c., to V. 1.134.3

Maruts and dissimilar dual gods

pra ṇa spārhābhir ūtibhis tireta, to M. 7.58.3 . . . tiretam, to Indra and Varuṇa 7.84.3
ukthaṁ madaç ca çasyate, to M. 1.86.4; to Indra and Bṛhaspati 4.49.1
Cf. also under 5.55.3[c]

Maruts in miscellaneous relations

raṇan gāvo na yavase, to M. 5.53.16; . . . yavase vivakṣase, of pious men's delight in soma 10.25.1
tat su no viçve arya ā sadā gṛṇanti kāravaḥ, to M. 8.94.3; to Bṛbu Takṣan (Dānastuti) 6.45.33

Uṣas with other divinities

Uṣas and Agni: see Agni and Uṣas, p. 614

Uṣas and Indra: see Indra and Uṣas, p. 617

Uṣas and Soma: see Soma and Uṣas, p. 619

Uṣas and Açvins: see Açvins and Uṣas, p. 619

Uṣas and Sūrya or Savitar

jyotir viçvasmāi bhuvanāya kṛṇvatī, to U. 1.92.4; . . . kṛṇvan, to Sūrya 4.14.2
vyūrṇvatī dāçuṣe vāryāṇi, to U. 5.80.6; vyūrṇute, &c., to Savitar 6.50.8

Uṣas and Sarasvatī

coda rādho maghonām, to U. 1.48.2 ; to S. 7.96.2

Uṣas and Vāc

eṣā syā navyam āyur dadhānā, to U. 7.80.2 ; sā pakṣyā navyam, &c., to V. 3.53.16

Uṣas in miscellaneous relations

ṛtasya panthām anv eti sādhu, to U. 1.124.3 ; 5.80.4 ; . . . anv emi sādhuyā, of a worshipper in a stanza to the Dāivyā Hotārā 10.66.13

vy u prathate vitaraṁ varīyaḥ, to U. 1.124.5 ; to Barhis 10.110.4

etā u tyāḥ praty adṛçran purastāt, to the Uṣases ; eta u tye praty adṛçran, in a magic charm 1.191.5

Viçve Devāḥ and other divinities

Viçve Devāḥ and Agni: see Agni and Viçve Devāḥ, p. 614

Viçve Devāḥ and Indra: see Indra and Viçve Devāḥ, p. 618

Viçve Devāḥ and Soma: see Soma and Viçve Devāḥ, p. 619

Viçve Devāḥ and Varuṇa

pitṝṇāṁ ca manmabhiḥ, to V. D. 10.57.3 ; to V. 8.41.2

Viçve Devāḥ and Ādityas: see Ādityas and other gods, p. 621

Viçve Devāḥ and Maruts: see Maruts and Viçve Devāḥ, p. 622

Viçve Devāḥ and Pitaraḥ

ta ā gamantu ta iha çruvantu to V. D. 6.49.1 ; to P. 10.15.5

Viçve Devāḥ and dissimilar dual gods

sam u vo yajñaṁ mahayan namobhiḥ, to V. D. 7.42.3 ; sam u vāṁ yajñaṁ mahayaṁ, &c., to M. and V. 7.61.6

aprathayan pṛthivīṁ mātaraṁ vi, to V. D. 10.62.3 ; aprathataṁ, &c., to Indra and Soma 6.72.2. Cf. also under. 4.37.1[b]

Sūrya or Savitar or Tvaṣṭar with other divinities

Sūrya and Savitar, and Agni: see Agni, and Sūrya and Savitar, p. 613

Tvaṣṭar and Agni: see Agni and Tvaṣṭar, p. 613

Sūrya and Savitar, and Indra: see Indra, and Sūrya and Savitar, p. 617

Tvaṣṭar and Indra: see Indra and Tvaṣṭar, p. 617

Savitar and Soma: see Soma and Savitar, p. 618

Sūrya and Açvins: see Açvins and Sūrya, p. 620

Sūrya and Savitar, and Uṣas: see Uṣas, and Sūrya and Savitar, p. 622

Sūrya and Parjanya

sūrya ātmā jagataç tasthuṣaç ca, to S. 1.115.1 ; tasminn ātmā, &c., to P. 7.101.6

Sūrya and Savitar in miscellaneous relations

deva iva savitā satyadharmā, to Sūrya 1.139.3; in gambler's charm 10.34.8

trir ā divo vidathe patyamānaḥ, to Savitar 3.54.11; . . . patyamānāḥ, to the three water women (Apyā Yoṣaṇāḥ) 3.56.5

Cf. also 1.35.11[d]; 2.23.15[d]; 8.101.11[c]; 10.37.4[a]

Ṛbhus with other divinities

Ṛbhus and Maruts

yuṣmākaṁ devā avasāhani priye, to Ṛ. 1.110.7; to M. 7.59.2

Ṛbhus in miscellaneous relations

viṣṭvī ɕamībhiḥ sukṛtaḥ sukṛtyayā, to Ṛ. 3.60.3; viṣṭvī grāvāṇaḥ sukṛtaḥ sukṛtyayā, to Grāvāṇaḥ 10.94.2

iha prajām iha rayiṁ rarāṇāḥ, to Ṛ. 4.36.9; . . . rarāṇaḥ, to Yajamāna 10.183.1

Cf. also under 4.34.9[b]

Vāyu with other divinities

Vāyu and Indra: see Indra and Vāyu, p. 616

Vāyu and Ādityas

avāṅsy ā vṛṇīmahe to V. 8.26.21; to Ā. 8.67.4

Vāyu and Maruts: see Maruts and Vāyu, p. 622

Vāyu and Sindhu

pra vāyum achā bṛhatī manīṣā to V. 6.49.4; pra sindhum achā, &c., to S. 3.33.5

Vāyu and Indra-Vāyu

sutānāṁ pītim arhasi, to V. 1.134.6; sutānāṁ pītim arhathaḥ. to I. and V. 5.51.6; somānāṁ pītim arhathaḥ, to I. and V. 4.47.2

Bṛhaspati (Brahmaṇaspati) with other divinities

Bṛhaspati and Agni: see Agni and Bṛhaspati, p. 613

Bṛhaspati and Indra: see Indra and Bṛhaspati, p. 617

Brahmaṇaspati and Soma: see Soma and Brahmaṇasapti, p. 618

Brahmaṇaspati and Maruts: see Maruts and Brahmaṇaspati, p. 622

Bṛhaspati and Rudra

brahmadviṣaḥ ɕarave hantavā u, to B. 10.182.3; brahmadviṣe ɕarave, &c., to R. in a hymn to Vāc 10.125.6

Bṛhaspati (Brahmaṇaspati) and Sarasvatī

upabrūte dhane hite, to B. 1.40.2; to S. 6.61.5

bṛhaspate devanido ni barhaya 2.23.8; sarasvati devanido ni barhaya 6.61.3

Bṛhaspati and Aponaptar

yajñāir vidhema namasā havirbhiḥ, to B. 4.50.6; to A. 2.35.12

Brahmaṇaspati, and Indra and Agni

(mā naḥ . . . araruṣo) dhūrtiḥ praṇañ martyasya, to B. 1.8.3; to I. and A. 9.94.8

Rudra with other divinities

Rudra and Indra: see **Indra and Rudra**, p. 617

Rudra and Bṛhaspati: see **Bṛhaspati and Rudra**, p. 617

Parjanya with other divinities

Parjanya and Indra: see **Indra and Parjanya**, p. 617

Parjanya and Sūrya: see **Sūrya and Parjanya**, p. 623

Parjanya and Viçvakarman

yasmin viçvāni bhuvanāni tasthuḥ. to P. 7.101.4; to V. 10.82.6

Viṣṇu with other divinities

Viṣṇu and Agni: see **Agni and Viṣṇu**, p. 319

Viṣṇu and Indra: see **Indra and Viṣṇu**, p. 617

Pūṣan with other divinities

Pūṣan and Agni: see **Agni and Pūṣan**, p. 613

Pūṣan and Indra: see **Indra and Pūṣan**, p. 617

Pūṣan and Soma: see **Soma and Pūṣan**, p. 618

Pūṣan and Indra-Agni

aghā aryo arātayaḥ. to P. 6.48.16; to I. and A. 6.59.8
yajamānasya sunvataḥ. to P. 6.54.6; to I. and A. 6.60.15. Cf. yajamānāya sunvate

Sarasvatī (Sarasvant) with other divinities

Sarasvatī and Agni: see **Agni and Sarasvatī**, p. 614

Sarasvatī and Indra: see **Indra and Sarasvatī**, p. 617

Sarasvatī and Soma: see **Soma and Sarasvant**, p. 619

Sarasvatī and Açvins: see **Açvins and Sarasvatī**, p. 620

Sarasvatī and Uṣas: see **Uṣas and Sarasvatī**, p. 623

Sarasvatī (Sindhu) and Vāyu: see **Vāyu and Sindhu**, p. 624

Sarasvatī and Brahmaṇaspati: see **Brahmaṇaspati and Sarasvatī**, p. 624

Vāc with other divinities

Vāc and Uṣas: see **Uṣas and Vāc**, p. 623

Vāc and Viçvakarman

paro divā para enā pṛthivyā. to Vāc 10.125.8; to Viçvakarman 10.82.5

Vena with other divinities

Vena and Indra: see **Indra and Vena**, p. 617

Vena and Soma: see **Soma and Vena**, p. 618

Viçvakarman with other divinities

Viçvakarman and Parjanya: see **Parjanya and Viçvakarman**, p. 625

Viçvakarman and Vāc: see **Vāc and Viçvakarman**, p. 625

Manyu with other divinities

Manyu and Agni: see **Agni and Manyu**, p. 614

Manyu and Indra: see **Indra and Manyu**, p. 617

Pitaraḥ with other divinities

Pitaraḥ and Viçve Devāḥ: see **Viçve Devāḥ and Pitaraḥ**, p. 623

Pitaraḥ and Indra-Agni

madhye divaḥ svadhayā mādayante, to P. 10.15.14; . . . mādayethe, to I. and A. 1.108.12

Grāvāṇaḥ (Grāvāṇāu) with other divinities

Grāvāṇaḥ and Ādityas: see **Ādityas and other gods**, p. 621

Grāvāṇaḥ and Ṛbhus: see **Ṛbhus in miscellaneous relations**, p. 624

Grāvāṇāu and Uṣāsānaktā

ubhe yathā no ahanī sacābhuvā, to G. 10.76.1; . . . ahanī nipātaḥ, to U. 4.55.3

Āprī-divinities in miscellaneous relations

Under this rubric are united all the correspondences of āprī-pādas with pādas outside the sphere of the āpra. The technical character of these ritual lines is in general very evident, and is properly illustrated by the repeated āprī-pādas collected on p. 608. It is interesting to observe that the ideas of the āpra are, nevertheless, not shut off from the main body of mythic poetry, and that they are, occasionally, evidently of secondary origin. Thus the pāda, vy u prathate vitaraṁ varīyaḥ, below, belongs primarily to Uṣas, 1.124.5; secondarily to Barhis, 10.110.4; the pāda, ṛtasya panthām anv, &c., with equal certainty originated with Uṣas in 1.124.3; 5.80.4, rather than with the Two Divine Hotars in 10.66.13. Perhaps also the pāda çuciḥ pāvako adbhutaḥ, addressed to Narāçaṅsa in 1.142.3, originated in the sphere of Agni or Soma Pavamāna. In the main, however, contacts with outside pādas concern statements of the most general sort. It would seem that the āpra contain ancient technical (ritualistic) conceptions very much blended with the ideas of a later time, and dressed out in the language of the poets of a later time:

ṛtasya pathā namasā miyedhaḥ, to Narāçaṅsa 10.70.2; ... namasā haviṣmatā, to Agni 1.128.2; ... namasā vivāset, to Waters 10.31.2

çuciḥ pāvako adbhutaḥ, to Narāçaṅsa 1.142.3; to Pavamāna Soma 9.24.6; çuciḥ pāvaka ucyate, to Pavamāna Soma 9.24.7; çuciḥ pāvaka ucyate so adbhutaḥ, to one who praises Indra 8.13.19

nābhā pṛthivyā adhi sānuṣu triṣu, to Dāivyā Hotārā 2.3.7; nābhā pṛthivyā adhi, to Agni 3.29.4

imaṁ no yajñam ā gatam, to Dāivyā Hotārā 5.5.7; ... gaman, to Tisro Devīḥ 9.5.8

sidhram adya divispṛçam, to Dāivyā Hotārā 1.142.8; to Heaven and Earth 2.41.20; ... divispṛçaḥ, to Agni 5.13.2

ṛtasya panthām anv emi sādhuyā, in a stanza to Dāivyā Hotārā; ... anv eti sādhu, to Uṣas 1.124.3; 5.80.4

vy u prathate vitaraṁ varīyaḥ, to Barhis 10.110.4; to Uṣas 1.124.5

stṛṇīta barhir ānuṣak, to Barhis 1.13.5; stṛṇanti. &c., to Agni 8.45.1; tistire, &c., to Indra 3.41.2

yahvī ṛtasya mātarā, to Naktoṣāsā 1.142.7; 5.5.6, and perhaps also 9.102.7; to Heaven and Earth 10.59.8; yahvīr ṛtasya mātaraḥ, to female prayers, personified as cows 9.33.5

ubhe yathā no ahanī nipātaḥ, to Uṣāsānaktā 4.55.3; ... ahanī sacābhuvā, to the Grāvāṇau 10.76.1

idaṁ no barhir āsade, to Uṣāsānaktā 1.13.7; to Indra 8.65.6; to Agni 10.188.1

sīdataṁ barhir ā sumat, to Naktosāsā 1.142.7; ā barhiḥ sīdataṁ sumat, to Açvins 8.87.4

Dānastuti in miscellaneous relations

It will be observed that the language of the dānastuti occasionally draws upon that of the mythic descriptions of the gods or upon that of prayers to the gods. Antecedently it is likely that the language of the dānastuti is secondary in all such cases. The case of dyāur na prathinā çavaḥ, the first of the following three, is particularly clear; see under 1.8.5. I have assumed that the dānastuti is secondary in all three cases; see the body of the work under the respective pādas.

dyāur na prathinā çavaḥ, in a dānastuti of Praskaṇva 8.56(Vāl. 8).1; to Indra 1.8.5

imaṁ naro marutaḥ saçcatānu, in a dānastuti 7.18.25; ... saçcatā vṛdham, to Maruts 3.16.2

tat su no viçve arya ā sadā gṛṇanti kāravaḥ, in a dānastuti of Bṛbu Takṣan 6.45.33; to Maruts 8.94.3

Minor divinities and personifications in relation with major gods

In the mass of correspondences given above there appear from time to time less important divine personifications which are so sporadic, or faint, or momentary that it did not seem worth while to furnish them with a rubric of their own. At times they shade off to a mere sacrificial object or some inanimate object which is supposed to contain some power or virtue. For instance, the group 'Agni in miscellaneous relations' (p. 614) contains a repeated pāda which involves Agni and Juhū (Ghṛtācī). Now Juhū is not rubricated by itself in the preceding lists. And so on, through the rest of the gods from that point on to the present rubric, there are items of personification of the most variegated character; the more characteristic of these are conveniently brought

together under the present rubric. These may be supplemented, according to the judgement of the reader, from the Third Class (Repetitions relating to more than two divinities), which follows a little below, p. 631:

soma rājan mṛḷayā naḥ svasti, to Soma 8.48.8; anumate mṛḷayā, &c., to Anumati 10.59.6
devā devānām api yanti pāthaḥ, to Yūpāḥ 3.8.9; devīr, &c., to Āpaḥ 7.47.3
tat parvatas tat savitā cano dhāt, to Parvata 6.49.14; tad aryamā tat, &c., to Aryaman 1.107.3
rājan soma prati havyā gṛbhāya, to Soma 1.91.4; deva ratha prati, &c., to a divine car 6.47.28
(yad ...) abhidrohaṁ carāmasi, to Pracetas Āṅgirasa 10.164.4; (yad ...) abhidrohaṁ manuṣyāç carāmasi, to Varuṇa 7.89.5
pra sindhum achā bṛhatī manīṣā, to Sindhu 3.33.5; pra vāyum achā, &c., to Vāyu 6.49.4
yaṁ viprāsa īḷate adhvareṣu, to Apām Napāt 10.30.4; yaṁ vāghato vṛṇate adhvareṣu, to Agni 1.58.7
yadā te marto anu bhogam ānaṭ, in Açvastuti 1.163.7; of Agni 10.7.2
pari tmanā viṣurūpā jigāti, of Ghṛtācī (sc. Juhū) 7.88.1; ... viṣurūpo jigāsi, of Agni 5.15.4
trir ā divo vidathe patyamānaḥ, to Sūrya 3.54.11; ... patyamānāḥ, to the Apyā Yoṣaṇāḥ 3.56.5
aganma bibhrato manaḥ, to Asamāti (?) 10.60.1; to Soma 9.67.29
vareo dhā yajñavāhase, to Yūpa 3.8.3; to Agni 3.24.1
sa no mṛḷātīdṛçe, to Kṣetrapati 4.57.1; tā no mṛḷāta īdṛçe, to Indra and Varuṇa 1.17.1; to Indra and Agni 6.60.5
juhota pra ca tiṣṭhata, to Yama 10.14.14; to Agni Draviṇodāḥ 1.15.9
viçvā adhi çriyo 'dhita, to Rātrī 10.127.1; ... çriyo dadhe, to Agni 2.4.5; ... çriyo dhiṣe vivakṣase, to Agni 10.21.3
jetāram aparājitam, of a steed furnished by Agni 5.25.6; of Indra 1.11.2
andhenāmitrās tamasā sacantām, to Apvā 10.103.12; to Indra 10.89.15
samudraṁ na saṁcaraṇe saniṣyavaḥ, to Rodasī 4.55.6; to Indra 1.56.2
dhiyā syāma rathyaḥ sadāsāḥ, to Rodasī 4.56.4; to Indra 4.16.21 = 4.17.21, &c. (refrain)
viçvā rūpāṇy āviçan, to Vāstoṣpati 7.55.1; to Indra 8.15.13; to Soma 9.25.4
bhakṣīmahi prajām iṣam, to Sarasvant 7.96.6; to Soma 9.8.9
priyam indrasya kāmyam, to Sadasaspati 1.18.6; to Soma 9.98.6
yad vā ghā satyam uta yan na vidma, to Viçvāvasu 10.139.5; to Varuṇa 5.85.8
yajñāir vidhema namasā havirbhiḥ, to Aponaptar 2.35.12; to Bṛhaspati 4.50.6
achidrā çarma jaritaḥ purūṇi, to Agni 3.15.5; achidrā çarma dadhire purūṇi, to rivers in a hymn to Brahmaṇaspati 2.25.5
supratūrtim anehasam, to Agni 3.9.1; to Iḷā in a hymn to Brahmaṇaspati 1.40.4
sumṛḷīkaḥ svavāṁ yātv arvāṅ to Agni 1.35.10; to Açvins' chariot 1.118.1
pareṣu yā guhyeṣu vrateṣu, of seats of the gods 3.54.5; of the three Nirṛtis 10.114.2
sahasrasāve pra tiranta āyuḥ, of Āṅgiras 3.53.7; of frogs 7.103.10
duduhre vajriṇe madhu, of Pṛçnis in a Marut hymn 8.7.10; of gāvaḥ in a hymn to Indra 8.69.6
ā dadhikrāḥ çavasā pañca kṛṣṭīḥ, &c., to Dadhikrā 4.38.10; sadyaç cid yaḥ çavasā pañca kṛṣṭīḥ, &c., to Tārkṣya 10.178.3
Cf. also under 1.190.2[b]; 4.58.3[d]; 5.11.5[d]

Dual gods in relation to other dual gods and also to plural gods

In this last rubric of the second general class are gathered all the correspondences of dual gods, both similar and dissimilar, with other dual gods and with plural gods. The correspondences of dual gods with single gods are not repeated here a second time, because they may be easily collected from the preceding lists (pp. 611 ff.). In order to show the habits of the poets in this matter with

approximate completeness, I have added all correspondences of this sort that are contained in the Third Class (p. 632 ff.). The present list shows very pointedly that phrases about the dual gods tend to repetition in a superior degree. As might be expected, the themes of the repetitions are of the most general, almost vacuous sort, just such as are universally applicable, and no others. There is in this list perhaps not a single pāda which could not be fitted to any Vedic god, and there is not a single pāda which marks the character of a devatādvandva so that it could be properly placed, unless the names of the gods are actually mentioned therein. This corresponds precisely to the intrinsic quality of the repetitions concerning one and the same pair of dual gods, as stated above, pp. 609 ff. The following two examples illustrate this indifference in a quite ideal fashion:

8.38.9 : 8.42.6

evā vām ahva ūtaye yathāhuvanta medhirāḥ,
indrāgnī (8.42.6, nāsatyā) somapītaye

4.46.4 : 8.5.28

ratham hiraṇyavandhuram indravāyū svadhvaram (8.5.28. ᵉvandhuram hiraṇyābhīçum açvinā),
ā hi ṣṭhātho divispṛçam

Açvins: see p. 620

Indra-Agni

çṛṇutam jaritur havam, to I. and A. 7.94.2; to Açvins 8.85.4
stomebhir havanaçrutā, to I. and A. 6.59.10; to Açvins 8.8.7
juṣethām yajñam iṣṭaye, to I. and A. 8.38.4; to Açvins 5.78.3; juṣetām, &c., to Mitra and Varuṇa 5.72.3
mā no rīradhatam nide, to I. and A. 7.94.3; to Açvins 8.8.13
evā vām ahva ūtaye yathāhuvanta medhirāḥ, indrāgnī (8.42.6, nāsatyā) somapītaye, to I. and A. 8.38.9; to Açvins 8.42.6
asya somasya pītaye, to I. and A. 6.59.10; to Açvins 1.32.1; to Indra and Vāyu 1.23.2; to Indra and Brhaspati 4.49.5; to Mitra and Varuṇa 5.71.3
yā vām santi puruspṛho niyuto dāçuṣe narā, to I. and A. 6.60.8; to Indra and Vāyu 4.47.4
dhartārā carṣaṇīnām, to I. and A. 1.17.2; to Mitra and Varuṇa 5.67.2
tā vām eṣe rathānām, to I. and A. 5.86.4; to Mitra and Varuṇa 5.66.3
Içānā pipyatam dhiyaḥ, to I. and A. 7.94.2; to Indra and Soma 9.19.2; to Mitra and Varuṇa 5.71.2
somapā somapītaye to I. and A. 1.21.3; to Indra and Bṛhaspati 4.49.3
vṛṣṇaḥ somasya vṛṣaṇā vṛṣethām, to I. and A. 1.108.3; to Indra and Varuṇa 6.68.11
tā no mṛḷāta īdṛçe, to I. and A. 6.60.5; to Indra and Varuṇa 1.17.1
Cf. under 1.21.5ᵇ; 93.4ᵃ

Indra-Vāyu

ubhā devā divispṛçā, to I. and V. 1.23.2; to Açvins 1.22.2
dāçvāṅsam upa gachatam, to I. and V. 4.46.5; to Açvins 1.47.3
ā yātam somapītaye, to I. and V. 4.47.3; to Açvins 8.22.8
pibatam dāçuṣo gṛhe, to I. and V. 4.46.1; to Açvins 8.22.8; to Indra and Bṛhaspati 4.49.6
asya somasya pītaye: see under prec. group
yā vām santi puruspṛho niyuto dāçuṣe narā, to I. and V. 4.47.4; to Indra and Agni 6.60.8
gṛham indraç ca gachatam, to I. and V. 1.135.7; to Indra and Bṛhaspati 4.49.3; gṛham indraç ca ganvahi, to poet and Indra 8.64.7

Indra-Varuṇa

havyebhir indrāvaruṇā namobhiḥ, to I. and V. 4.42.9 ; 7.84.1 ; havyebhir mitrāvaruṇā namobhiḥ, to Mitra and Varuṇa 1.153.1

apo na nāvā duritā tarema, to I. and V. 6.68.8 ; to Mitra and Varuṇa 7.56.3

tā no mṛḷāta īdṛçe, to I. and V. 1.17.1 ; to Indra and Agni 6.60.5

rayiṁ dhattaṁ vasumantaṁ purukṣum, to I. and V. 7.84.4 ; rayiṁ dhattho, &c., to I. and V. 6.68.6 ; rayiṁ dhattaṁ çatagvinam, to Indra and Bṛhaspati 4.49 4 ; rayiṁ dhattaṁ vasumantaṁ çatagvinam, to Dyāvāpṛthivī 1.159.5 ; rayiṁ dhattha vasumantaṁ purukṣum, to Ṛbhus 4.34.10

viçe janāya mahi çarma yachatam, to I. and V. 7.82.1 ; to Agni and Soma 1.93.8

vṛṣṇaḥ somasya vṛṣaṇā vṛṣethām, to I. and V. 6.68.11 ; to Indra and Agni 1.108.3

pra ṇa spārhābhir ūtibhis tiretam, to I. and V. 7.84 3 ; . . . tireta, to Maruts 7.58.3

āsadyāsmin barhiṣi mādayethām, to I. and V. 6.68.11 ; . . . mādayadhvam, to Viçve Devāḥ 6.12.13

Indra-Bṛhaspati or Indra-Brahmaṇaspati

pibataṁ dāçuṣo gṛhe, to I. and Bṛhaspati 4.49.6 ; to Açvins 8.22.8 ; to Indra and Vāyu 4.46.1

asya somasya pītaye : see under Indra-Agni, p. 629

aviṣṭaṁ dhiyo jigṛtaṁ puraṁdhīḥ, to I. and Bṛhaspati 4.50.11 ; to I. and Brahmaṇaspati 7.97.9 ; to Mitra and Varuṇa 7.64.5 = 7.65.5

rayiṁ dhattaṁ, &c. : see prec. group

somapā somapītaye, to I. and Bṛhaspati 4.49.3 ; to Indra and Agni 1.21.3

gṛham indraç ca gachatam : see under Indra-Vāyu, p. 629

ukthaṁ madaç ca çasyate, to I. and Bṛhaspati 4.49.1 ; to Maruts 1.86.4

Indra-Soma

apatyasācaṁ çrutyaṁ rarāthe, to I. and S. 6.72.5 ; . . . rarāthām, to Açvins 1.117.23

īçānā pipyataṁ dhiyaḥ, to I. and S. 9.19.2 ; to Indra and Agni 7.94.2 ; to Mitra and Varuṇa 5.71.2

aprathataṁ pṛthivīṁ mātaraṁ vi, to I. and S. 6.72.2 ; aprathayan, &c., to Viçve Devāḥ 10.62.3 Cf. also under 7.104.7[b]

Indra-Viṣṇu

uruṁ yajñāya cakrathur u lokam, to I. and V. 7.99.4 ; to Agni and Soma 1.93.6

Indra-Pūṣan

huvema vājasātaye, to I. and P. 6.57.1 ; huveya, &c., to Açvins 8.9.13

Indra's Harī

gantārā dāçuṣo gṛham, to Indra's Harī 8.13.10 ; to Açvins 8.5.5 ; 22.3

Agni-Soma

uruṁ yajñāya cakrathur u lokam, to A. and S. 1.93.6 ; to Indra and Viṣṇu 7.99.4

viçe janāya mahi çarma yachatam, to A. and S. 1.93.8 ; to Indra and Varuṇa 7.82.1

Agni-Parjanya

agnīparjanyāv avataṁ dhiyaṁ me 6.52.16 ; somāpūṣaṇāv avataṁ, &c. 2.40.5

Soma-Pūṣan

See preceding item

Mitra-Varuṇa

pātaṁ somam ṛtāvṛdhā, to M. and V. 2.41.4 ; to Açvins 1.47.3, 5

gṛṇānā jamadagninā, to M. and V. 3.62.18 ; to Açvins 8.101.8

sutaḥ soma ṛtāvṛdhā, to M. and V. 3.62.18 ; 7.66.19 ; to Açvins 1.47.1

ud vāṁ pṛkṣāso madhumanto asthuḥ, to M. and V. 7.60.4 ; . . . madhumanta īrate, to Açvins 4.45.2.—Cf. also under 7.65.4[c]

juṣethāṁ yajñaṁ bodhataṁ yajñasya me, to **M.** and **V.** 2.36.6; to Açvins 8.45.4
ā no gantaṁ riçādasā, to **M.** and **V.** 5.71.1; to Açvins 8.8.17
ādityāi rudrāir vasubhir sacābhuvā, to **M.** and **V.** 2.31.1; to Açvins 8.35.1
sākaṁ sūryasya raçmibhiḥ, to **M.** and **V.** 1.137.2; 8.101.2; to Açvins 1.47.7
asya somasya pītaye : see under Indra-Agni, p. 629
dhartārā carṣaṇīnām, to **M.** and **V.** 5.67.2; to Indra and Agni 1.17.2
tā vām eṣe rathānām, to **M.** and **V.** 5.66.3; to Indra and Agni 5.86.4
īçānā pipyataṁ dhiyaḥ : see under Indra-Agni, p. 629
havyebhir mitrāvaruṇā namobhiḥ, to **M.** and **V.** 1.153.1; havyebhir indrāvaruṇā namobhiḥ, to Indra and Varuṇa 4.42.9; 7.84.1
apo na nāvā duritā tarema, to **M.** and **V.** 7.56.3; to Indra and Varuṇa 6.68.8
aviṣṭaṁ dhiyo jigṛtaṁ puraṁdhīḥ : see under Indra-Bṛhaspati, p. 630
sam u vāṁ yajñaṁ mahayaṁ namobhiḥ, to **M.** and **V.** 7.61.6; sam u vo yajñaṁmahayan, &c., to Viçve Devāḥ 7.42.3
viprā (dual) naviṣṭhayā vipā, to **M.** and **V.** 8.25.24; viprā (plural), &c., of the poets themselves (in a hymn to Indra) 1.82.2
juṣetāṁ yajñam iṣtaye, to **M.** and **V.** 5.72.3; juṣethāṁ, &c., to Açvins 5.78.3; to Indra and Agni 8.38.4

Uṣāsā-Naktā

sīdataṁ barhir ā sumat, to **U.** 1.142.7; ā barhiḥ sīdataṁ sumat, to Açvins 8.87.4
yahvī ṛtasya mātarā, to **U.** 1.142.7; 5.5.6, and perhaps also 9.102.7; to Dyāvāpṛthivī 10.59.8; yahvīr ṛtasya mātaraḥ, to female prayers, personified as cows 9.33.5
ubhe yathā no ahanī nipātaḥ, to **U.** 4.55.3; . . . ahanī sacābhuvā, to Grāvāṇāu 10.76.1
Cf. under 1.144.4[b]

Dyāvā-Pṛthivī

sidhram adya divispṛçam, to **D.** 2.41.20; to Dāivyā Hotārā 1.142.8
yahvī ṛtasya mātarā : see under prec. rubric
rayiṁ dhattaṁ, &c. : see under Indra-Varuṇa, p. 630

Dāivyā Hotārā

sidhram adya divispṛçam, to **D. H.** 1.142.8; to Dyāvāpṛthivī 2.41.20
imaṁ no yajñam ā gatam, to **D. H.** 5.5.7; . . . gaman, to Tisro Devīḥ 9.5.8

Grāvāṇāu

ubhe yathā no ahanī sacābhuvā, to **G.** 10.76.1; . . . ahanī nipātaḥ, to Uṣāsānaktā 4.55.3

CLASS C: REPETITIONS RELATING TO MORE THAN TWO DIVINITIES

General statement.—From the nature of the case a passage which applies to three or more gods, or fits into three or more different situations or connexions, tends to become a formula. The formulaic character of much that appears here is evident on the surface; some passages, such as, e.g., suvīryasya patayaḥ syāma, or, suvīrāso vidatham ā vadema, border on refrain. The latter differs from bṛhad vadema vidathe suvīrāḥ (2.1.16 ff.), a true refrain, in that it occurs much less often, and not in a continuous chain of hymns in a given book, ascribed to the same author. I have included in this list all repetitions

that are concerned with three or more divinities, or three or more different situations, prayers, figures of speech, and so on. These passages mark high water in the poets' imitativeness and reciprocal dependence. For obvious reasons, namely compactness and dislike of repetition, these passages have not been listed in the second general class which deals with the repetitions that concern no more than two gods; see pp. 610 ff. The present class, therefore, is in more than one aspect a supplement to the second class. E. g. in considering the repetitions which concern Agni and Indra alone, the reader should turn to the present class. He will then observe that its first item, ā sūryaṁ rohayad (rohayo) divi describes Agni, Indra, and Soma. It is to be noted, too, that in some cases the present class shows contact between two divinities which does not reappear in the second class; e.g., viçvasya sthātur jagato janitrīḥ (jagataç ca gopāḥ, and jagataç ca mantavaḥ) which applies to the Waters, to Sūrya, and Viçve Devāḥ. All this may be readily supplied under the rubrics of the second class which are concerned:

List of correspondences

ā sūryaṁ rohayad (and rohayo) divi, to Indra 1.7.3; 8.89.7; . . . rohayo divi, to Soma 9.107.7; to Agni 10.156.4

viçvam ā bhāsi rocanam, to Uṣas 1.49.4; to Sūrya 1.50.4; . . . bhāti rocanam, to Indra 3.44.4

divaç cid rocanād adhi, to Uṣas 1.49.1; to Maruts 5.56.1; to Açvins 8.8.7

viçvasya sthātur jagato janitrīḥ, to Waters 6.50.7; . . . jagataç ca gopāḥ, to Sūrya 7.60.2; . . . jagataç ca mantavaḥ, to Viçve Devāḥ 10.63.8

çuciḥ pāvako adbhutaḥ, to Narāçaṁsa 1.142.3; to Soma 9.24.6; çuciḥ pāvaka ucyate, to Soma 9.24.7; çuciḥ pāvaka ucyate so adbhutaḥ, of Indra's worshipper 8.13.19

arvadbhir vājaṁ bharate dhanā nṛbhiḥ, to Maruts 1.64.13; sa putrāir vājaṁ, &c., to Brahmaṇaspati 2.26.3; makṣū sa vājaṁ, &c., to Indra 10.147.4

agnijihvā ṛtāvṛdhaḥ, to Maruts 1.44.14; to Ādityas 7.66.10; divakṣāso agnijihvā ṛtāvṛdhaḥ, to Viçve Devāḥ 10.65.7

sidhram adya divispṛçam, to Divine Hotars 1.142.8; to Heaven and Earth 2.41.20; . . . divispṛçaḥ, to Agni 5.13.2

devī devebhir yajate yajatrāiḥ, to Heaven and Earth 4.18.2; . . . yajatā yajatrāiḥ, to Uṣas 7.75.5; devā deveṣu yajatā yajatra; to Samiti in a hymn to Agni 10.11.8

sākaṁ sūryasya raçmibhiḥ, to Açvins 1.47.7; to Mitra and Varuṇa 1.137.2; 8.101.2; to Uṣas 5.79.8

ṛtasya pathā namasā haviṣmatā, to Agni 1.128.2; . . . namasā miyedhaḥ, to Narāçaṁsa 10.70.2; . . . namasā vivāset, to Viçve Devāḥ 10.31.2

antarikṣeṇa patatām, of birds 1.25.7; . . . patataḥ, of Maruts 8.7.35; . . . patati, of Muni 10.136.4

jāyeva patya uçatī suvāsāḥ, to Uṣas 1.124.7; to Vāc 10.71.4; to Agni 4.3.2; 10.91.13

guhā hitaṁ guhyaṁ gūlham apsu, of Vṛtra 2.11.5; of Soma (?) 10.148.2; of Madhu 3.39.6

yaḥ pañca carṣaṇīr abhi, to Agni 7.15.2; to Pavamāna Soma 9.101.9; yā, &c., to Indrāgnī 5.86.2

na tam aṁho na duritaṁ kutaç cana, to Brahmaṇaspati 2.23.5; na tam aṁho devakṛtaṁ kutaç cana, to Agni 8.19.6; na tam aṁho na duritam, to Viçve Devāḥ 10.126.1

viçvā rūpāṇy āviçan, to Vāstoṣpati 7.55.1; to Indra 8.15.13; to Soma 9.25.4

uta tyad āçvaçvyam, to Agni 5.6.10; to Indra 8.6.24; Daṁpatyor āçiṣaḥ 8.31.18

īçānā pipyataṁ dhiyaḥ, to Mitra and Varuṇa 5.71.2; to Indra and Agni 7.94.2; to Indra and Soma 9.19.2

juṣetāṁ yajñam iṣṭaye, to Mitra and Varuṇa 5.72.3; juṣethaṁ, &c., to Açvins 5.78.3; to Indra and Agni 8.38.4

aviṣṭaṁ dhiyo jigṛtaṁ puraṁdhīḥ, to Mitra and Varuṇa 7.64.5 = 7.65.5; to Indra and Bṛhaspati 4.50.11; to Indra and Brahmaṇaspati 7.97.9

īçānaṁ vāryāṇām, to Indra 1.5.2; to Savitar 1.24.3: īçe yo vāryāṇām, to Agni 8.71.13; īçānā vāryāṇām, to the Waters 10.9.5

īçānaṁ rāya īmahe, to Pūṣan 6.54.8; to Vāyu 8.26.22; to Indra 8.53(Vāl.5).1

uta no gomatīr iṣaḥ, to Uṣas 5.79.8; to Açvins 8.5.9; to Soma 9.62.24

viçvā vāmāni dhīmahi, to Savitar 5.82.6; to Açvins 8.22.18; to Agni 8.103.5

viçvaṁ puṣyanti vāryam, of Indra's worshippers 1.81.9; of plural Agnis 5.6.6; viçvaṁ puṣyasi vāryam, of Indra 10.133.2

sa dhatte akṣiti çravaḥ, of Agni 8.103.5; of Brahmaṇaspati 1.40.4; dadhāno akṣiti çravaḥ, of Soma 9.66.7

dhukṣanta pipyuṣīm iṣam, of Maruts 8.7.3; dhukṣasva, &c., of Indra 8.54(Vāl.6).7; of Soma 9.61.15; dhukṣasva pipyuṣīm iṣam avā ca naḥ, of Indra 8.13.25

stomebhir havanaçrutā, to Indra and Agni 6.59.10: to Açvins 8.8.7; ... °çrutam, to Indra 8.12.23

gṛṇānā jamadagninā, to Mitra and Varuṇa 3.62.18: to Açvins 8.101.8; ... jamadagnivat, to Sarasvatī 7.96.3; gṛṇāno jamadagninā, to Soma 9.62.24; 65.25

sa na stavāna ā bhara, to Agni 1.12.11; to Indra 8.24.3; sa naḥ punāna ā bhara, to Soma 9.40.5; 61.6. All have rayim for object

āsadyāsmin barhiṣi mādayadhvam, to Viçve Devāḥ 6.12.13; ... mādayethām, to Indra and Varuṇa 6.68.11; ... mādayasva, to Sarasvatī 10.17.8

idaṁ no barhir āsade, to Night and Morn 1.13.7; to Indra 8.65.6; to Agni 10.188.1

janāya vṛktabarhiṣe, to Mitra 3.59.9; janāso vṛktabarhiṣaḥ, to Indra 5.35.6; 8.6.37; to Agni 5.23.3; to Açvins 8.5.17

tā no mṛḷāta īdṛçe, to Indra and Varuṇa 1.17.1; to Indra and Agni 6.60.5; sa no mṛḷātīdṛçe, to Kṣetrapati 4.57.1

çṛṇutaṁ jaritur havam, to Indra and Agni 7.94.2; to Açvins 8.85.4; çṛṇudhī, &c., to Indra 8.13.7

pibataṁ dāçuṣo gṛhe, to Indra and Vāyu 4.46.6; to Indra and Bṛhaspati 4.49.6; to Açvins 8.22.8

asya somasya pītaye, to Açvins 1.22.1; to Indra and Vāyu 1.23.2; to Indra and Bṛhaspati 4.49.5; to Mitra and Varuṇa 5.71.3; to Indra and Agni 6.59.10; to Indra 8.76.6; refrain 8.94.10–12

yajamānāya sunvate, to Agni 5.26.5; to Indra 8.14.3; 17.10; to the press-stones 10.175.4 Cf. yajamānasya sunvataḥ 6.54.6; 60.15

prayasvanto havāmahe, to Agni 5.21.3; to Indra and Agni 6.94.6; to Indra 8.65.6

havante vājasātaye, to Indra 5.35.6; 8.6.37; 34.4; huvema, &c., to Pūṣan and Indra 6.57.1; huveya, &c., to Açvins 8.9.13

sāsahyāma pṛtanyataḥ, to Indra 1.8.4; to Indra and Agni 8.40.7; to Soma 9.61.29

mā no duḥçaṅsa īçata, to Indra 1.23.9; to Indra and Agni 7.94.7; ... īçatā vivakṣase, to Soma 10.25.7

viçvam āyur vy açnavat, of worshipper 1.93.3; ... açnutaḥ, of Daṁpatī 8.31.8; ... açnutām of bride and groom in Sūryā hymn 10.85.42

rāyas poṣaṁ yajamānāya dhattam, to Indra and Varuṇa 8.59(Vāl.11).7; ... dhehi, to Sarasvatī 10.17.9; ... dhāraya, to Agni 10.122.8

rayiṁ dhattaṁ (4.34.10, dhattha; 6.68.6, dhattho) vasumantaṁ purukṣum, to Indra and Varuṇa 7.84.4; to Ṛbhus 4.34.10; to Indra and Varuṇa 6.68.6; rayiṁ dhattam (1.159.5, dhattaṁ vasumantaṁ) çatagvinam, to Indra and Bṛhaspati 4.49.4; to Heaven and Earth 1.159.5

vayaṁ syāma patayo rayīṇām, to Bṛhaspati 4.50.6; to Maruts 5.55.10; to Indra and Agni 8.40.12; to Soma 8.48.13; to Ka 10.121.10

suvīryasya patayaḥ syāma, to Uṣas 4.51.10; to Indra 6.47.12 = 10.131.6; to Soma 9.89.7; 95.5

suvīrāso vidatham ā vadema, to Açvins 1.117.25; to Indra 2.12.15; to Soma 8.48.14

āpo na pravatā yatīḥ, of the Kāṇvas' song 8.6.34; of Indra's liberalities 8.13.8; of gāvaḥ (milk) 9.24.2

CHAPTER V: RELATIVE CHRONOLOGY OF BOOKS (MAṆḌALAS) AND MINOR COLLECTIONS

Untrustworthiness of Anukramaṇī-statements shown by the repetitions.—I have endeavoured to show in the earlier parts of this work that RV. repetitions are often due to more or less conscious imitation. Such imitations, moreover, frequently are so clearly inferior in structure and style as to furnish fairly good criteria for the relative age of the passages concerned.

The statements of the Sarvānukramaṇī, ascribed to Kātyāyana, and its commentary, the Vedārthadīpikā of Ṣaḍguruçiṣya,[1] betray the dubiousness of their authority in no particular more than in relation to the repetitions. As is generally known their account of the authors of the hymns is based in part upon a slender stock of true tradition as to the chief families of Vedic poets. But their more precise statements shrink for the most part into puerile inventions. Especially, the Anukramaṇī finds it in its heart to assign, with unruffled insouciance, one and the same verse to two or more authors, or to ascribe it to two or more divinities, according as it occurs in one book or another, in one connexion or another. The āprī stanzas, 3.4.8–11 = 7.2.8–11 are ascribed in the third book to Viçvāmitra Gāthina; in the seventh book, to Vasiṣṭha Māitrāvaruṇi. And thus many more times, as may be seen in the main body of this work, where each verse is furnished with the data of the Anukramaṇī.

Critical value of author-names mentioned in the verses themselves.—In these circumstances the quasi-historical statements of the Anukramaṇī do not help to determine the relative values or dates of repetitions. On the other hand, the names of authors mentioned in repeated passages do at times throw light on their relative dates. The distich 6.25.9^{cd} mentions the name Bharadvājāḥ; this word is changed, secondarily, to Viçvāmitrāḥ in the solitary Viçvāmitra hymn of the tenth book, 10.89.17; see under 1.4.3. Stanza 1.147.3, belonging to the Dīrghatamas group, mentions the metronymic Māmateya which occurs otherwise also only in the Dīrghatamas hymns. The same stanza is repeated, secondarily no doubt, in the Vāmadeva book, 4.4.13; see under 1.147.3. The direct mention of Vasiṣṭha in 10.65.15 = 10.66.15, together with the

[1] Edited by A. A. Macdonell, Oxford, 1886. Cf. Ludwig, Der Rig-Veda, iii. 41, 100 ff.; Oldenberg, ZDMG. xlii. 222 ff.; Regnaud, Journal Asiatique, Xth Series, vol. V. pp. 77–104.

Vasiṣṭha refrain, yūyaṁ pāta svastibhiḥ sadā naḥ, render it exceedingly likely that the stanza in question is an imitation of 7.35.15 (q.v.).

Such cases are rare; in the main the criteria by which the relative value of repetitions may be judged are purely intrinsic: subject-matter, style, grammar, metre, and so on.

Intrinsic criteria of relative dates.—A repeated passage fits one god or one connexion better than another; see above, pp. 587 ff. Anacoluthon marks a certain repetition as inferior; see under 1.12.12; 1.107.2. The subject of parenthesis develops new character in the light of repetitions, because parenthetic pādas often recur in primary well-knit connexions; see under 1.10.7; 12.6; 12.11; 15.9; 24.10; 134.2; 176.1; 3.19.2; 52.3; 4.55.1, &c.[1] Tautology is liable to betray the inferiority of a repetition, as when 8.44.19 is inferior to 1.5.1 (q.v.): see also under 6.19.8; 7.44.1; 8.26.21. Original and intentional antithesis may be disturbed in repetition; see 1.92.11, 12; 3.22.7; 7.15.8. Longer passages may reveal themselves as dilutions of earlier shorter passages: see under 1.12.1; 1.23.20; 1.142.3; 4.46.3; 5.51.3. Or, on the other hand, a passage may represent a condensed version of a fuller and earlier composition, as is probably the case in 1.105.8 as compared with 10.33.2, 3; or 8.13.31 as compared with 8.33.11. Ellipsis shows inferiority; see under 2.3.11: 8.5.7. Grammatical differences of one sort or another may determine priority: see under 1.30.21; 39.6; 4.17.3. Finally metrical differences of considerable variety quite frequently teach the relative value and date of repeated passages; see under 1.14.1; 14.12; 41.2; 62.12; 80.10; 144.7, &c.; and the chapter on metre. All these, and, in addition, many subtler and less easily statable criteria play their part in the appraisal of the relative character and date of repeated materials. The Index of subjects at the end of this book contains them all to the extent to which they can be expressed in definite catchwords.

How these criteria determine the relative dates of single hymns.—To what extent, now, may these indications be used to establish the relative date of entire hymns, groups of hymns, or entire books (maṇḍalas)?

The repetitions often show that imitative stanzas are inferior to their patterns. As a rule the inferior stanza is not a later addition to its hymn, but part of it in good standing: in such cases we may therefore assume that the hymn which contains the imitative and later stanza is itself later than the hymn which contains the pattern. Thus 1.10.7 contains the parenthesis, indra tvādātam id yaçaḥ, borrowed from 3.40.6; nothing is in the way of assuming that the entire hymn, ascribed to a Viçvamitrid poet by the name of Madhuchandas, is a later product of the poetic school which had previously produced 3.40, whose author is plain Viçvamitra (in both cases, of course, according to the Anukramaṇī).[2] When Gotama Rāhūgaṇa composed the obviously truncated

[1] For parenthesis in the RV. cf. Ludwig vi, pp. 236[a] ff.; Pischel and Geldner, Ved. Stud. (Indices) i. 326; ii. 331; Oldenberg, Rig-Veda Noten i, p. 427[b].

[2] Note that 1.10.7 shares another pāda, namely d with 8.64.1[b].

or elliptic pāda addressed to Indra, vṛtraṁ jaghanvāṅ asṛjat, 1.80.10, the pāda, vṛtraṁ jaghanvāṅ asṛjad vi sindhūn, must have been present to his mind. The latter occurs in 4.18.7; 19.8, ascribed to Vāmadeva: we may therefore conclude that 1.80 as a whole was composed after these Vāmadeva hymns; cf. the similar relation between 7.24.3 and 8.79.4. The body of this work shows seriatim, whenever possible, the relative dates of the individual items, namely, pādas, distichs and stanzas; my conclusions on this subject are throughout intrinsic, that is to say, they are based upon the merits of the passage itself without reference, as a rule, to other indications as to the relative standing, or the chronology of the hymns or the books confronted in the comparisons.

Examination of such hymns for other indications of relative date.—It would seem now a natural next step to examine the hymns that contain the repeated pādas for which relative chronology has been assumed, in order to see whether they contain other criteria which corroborate the verdict of the repetitions. Such criteria would be linguistic, metrical, traditional (questions of authorship), order of the stanzas in the hymns and of the hymns in the maṇḍalas, and so on. This sort of examination would of necessity assume very large proportions; would indeed be the larger whole in which the present results could figure but as the smaller part. I confess to great scepticism as to the fruitfulness of such an examination, because I am loath to trust most of these criteria when it is a question of smaller subdivisions of the RV. I do not, of course, mean such broad distinctions as those which separate the tenth book from the rest of the canon, and the like.

In the tangled web of the epigonal and hackneyed mass of ṛcaḥ which we have in our hands such an investigation is certainly very difficult, probably premature, and perhaps destined never to become timely. Of the ritual background of the Rig-Veda in general we have mere glimpses[1]; the rôle and extent of the Sāman compositions in the RV. is not altogether determined, nor their meaning defined; the distinction between hieratic and popular passages, which I proposed some years ago,[2] is not as yet applied definitely and clearly to the entire body of the text; and there are liable to be clannish and geographical dialecticisms of great intricacy and covering very large periods of time. Indeed the most serious criticism of the attempts to arrange the Rig-Veda 'historically' is, that they have hitherto been undertaken without regard to the fact that something like one-fifth of the mass is repeated in the most haphazard manner imaginable, and the rest honeycombed almost infinitely with identical, technical, and intentional groups of two, three, and more words.[3] The first thing to do, surely, with a hymn that shares, say, half a dozen lines with other hymns is to correlate it with those hymns. That has not been done, and, as we shall see, is not easy to do.

[1] So, e. g. the Praskaṇva collection, 1.44–50. is devoted to the opening of the ritualistic ay. All its hymns are addressed to morning divinities. See Oldenberg, Prol. p. 226.

[2] JAOS. xxi. 46.

[3] See especially the Index of Final Cadences, pp. 653 ff.

Take, for instance, the two versions of the pāda.

sa jāyamānaḥ parame vyoman 7.5.7
sa jāyamānaḥ parame vyomani 1.143.2 ; 6.8.2.

The expression applies every time to Agni, or some form of Agni (Vāiçvānara. Jātavedas). Which is the older? Under the influence of a certain type of specious linguistic 'history' we should say the version with vyoman, which is Vedic only, is the older, whereas vyomani, which is both Vedic and Classical, is the younger. Yet so far as the Vedic authors are concerned, the two forms are metrical doublets, and nothing more.[1] Or, it is a well-known fact that the hieratic language, on the whole, shows a preponderance of nom. acc. neuter plurals in -ā from a-stems, as compared with forms in āni, whereas the popular language favours the forms in āni, which finally prevail in Classical Sanskrit. Is it possible really to fit this observation to such cases in hymns taken individually? Can we judge with its help, e.g., the relative chronology of the two hymns which contain the forms viçvā and viçvāni,

viçvā jātāny abhy asmi mahnā 8.100.4
viçvāni sānty abhy astu mahnā 2.28.1 ?

Here viçvā jātāni and viçvāni sānti are metrical doublets, and if, forsooth, viçvā is 'older' than viçvāni, the markedly hieratic form sānti bids us pause in casting any reflection upon viçvāni sānti. I confess, myself, to a prejudice in favour of the priority of 2.28.1, because hymns in which Indra brags in the first person (ātmastuti) are presumably late: 'Here I am, O poet, look at me ; I excel in greatness all things born!' Cf. under 4.17.3. For the interchange between -ā and -āni cf. the even-syllable verse-endings viçvāni vāriā, 9.3.4 ; 11.9 ; 18.4 ; 21.4 ; 42.5 ; 63.30, or viçvāni kāviā 2.5.3 ; 8.41.6 ; 9.23.1, with the odd-syllable verse-endings duritāni viçvā, 5.77.3, or bhuvanāni viçvā 1.154.2, 4 ; 3.61.3 ; 7.80.1 ; 10.82.3. I cannot imagine Vedic composition without both viçvāni and viçvā. See for this entire matter Lanman, JAOS. x. 347.

The technique of the verses is responsible for a great many pairs of words, one of which is for some reason or other suspected of being of later origin than the other, and therefore a sign of lateness on the part of the hymn in which it figures.[2] As far as the hieratic hymns taken by themselves are concerned, choices like the ones just discussed, or between nom. plurals in ās and āsas, or nom. acc. duals in ā and āu are simply literary. The late Vālakhilya hymns are almost impudent in their choice of the 'older' forms in the case of all these doublets. They archaize smirkingly.[3] In cases, therefore, like the relation of 1.10 to 3.40, or 1.80 to 4.18 and 19, I have been content to let the repeated pādas speak for themselves. The hymn 1.10 contains seven pādas repeated

[1] See the chapter on Metre, p. 530.

[2] Cf. e.g. the use of sahasrāiḥ and sahasrebhiḥ in 8.73.14, 15 ; or somāsaḥ and somāḥ in 5.30.10, 11.

[3] See Hopkins, JAOS. xvii. 25.

elsewhere. The only other correspondence which suggests relative date is that of 1.10.8^{b} = 1.176.1^{c}. Here 1.176.1 is open to the charge of lateness because its second pāda, indram indo vṛṣā viça, is surely a parenthesis which occurs elsewhere (9.2.1) in good connexion; see under 1.176.1. I have considered circumspectly all the circumstances of 1.10: its authorship; its place in the set of Madhuchandas Vāiçvāmitra hymns (1.1–11); its possible relation to sāman; and its language which is good hieratic speech, rather archaic than otherwise (kartvam, kakṣyaprā, purunissidhe, ṛghāyamāṇam, āçrutkarṇa, &c.). I cannot find anything in these quarters which connects itself profitably or constructively with the conviction that the hymn has borrowed its parenthetic pāda 8^{b}, and that the same stanza shares its pāda d with 8.64.1^{b}. And yet I should not wish my abstemiousness to be construed into a doubt that 1.10 is later than 3.40. On the contrary I believe that just this kind of comparison, carried out as it is here completely, furnishes us with the most certain indication of the relative age of individual hymns.

Massing of repetitions as a criterion of the relative date of maṇḍalas or other collections.—On the other hand, when it comes to the question of the relative date of larger parts of the Rig-Veda, the repeated verses become an important criterion. It may happen that a larger continuous tract of the text contains so many repeated pādas as to become suspect on that account alone. For, I take it, a hymn which contains an unusual amount of repetition is, on the whole, not the source of these repetitions, but is itself the borrower.[1] Consider, e.g., the strophic hymn 8.8, which the Anukramaṇī ascribes to a Kaṇvid poet of the name of Sadhvaṅsa, but which itself mentions several times Vatsa, 'the son of Kaṇva', as its author. Its first 19 stanzas of 76 pādas contain no less than 34 repeated pādas. I would ask the reader to underline the repeated pādas (1^{abcd}, 2^{ab}, 4^{c}, 5^{ab}, 6^{abcd}, 7^{ad}, 8^{cd}, 10^{a}, 11^{ab}, 12^{ab}, 13^{d}, 14^{abcd}, 15^{b}, 16^{d}, 17^{a}, 18^{abc}, 19^{d}) in his Aufrecht text, and then see how the text looks. Let him then consider whether he can escape the conviction that that particular hymn belongs to a late period of hieratic composition. Similarly, the three preceding hymns 5–7 abound in repetitions, whereas the first four hymns of the book are decidedly more sparing in this practice. The tract 8.5–8 (as also, to be sure, some of the neighbouring hymns) is related to the Praskaṇva collection, 1.44–50. Oldenberg, Prol., p. 262 ff., has had occasion to guess that the Praskaṇva hymns show signs of being older than those parts of the eighth book, notably the Vatsa-hymns, which exhibit correspondences with them. So, very conspicuously, the pāda, rājantāv adhvarāṇām, applied to the Açvins in 8.8.18, is palpably inferior to rājantam adhvarāṇām, applied to Agni in 1.45.4 (also 1.1.8, q.v.). The mix-up between dual harī and plural saptayaḥ in 8.4.14 shows that that stanza is patterned upon 1.47.8. And

[1] This, of course, does not exclude the possibility that one or more of its repeated pādas may be original with it, and borrowed by a yet later composer.

the expression yajñasya sādhanam, applied to Indra in 8.6.3, is inferior to the same expression applied to Agni in 1.44.11. All this is evidence for the relatively late date of 8.5–8.

Massing of repetitions in the eighth book.—If we should in due time be led to regard massing of repetitions as a criterion of lateness, hymns 8.12 and 13, respectively with 26 and 27 repeated pādas, decidedly attract attention. Both belong to the class of hymns in uṣṇih metre with tetrasyllabic refrain pāda (8+8+8+4).[1] There need be no squeamishness in associating this artificial form with the frequency of the repetitions. Similarly the short hymn 8.87 has two stanzas, 2 and 4, which repeat the same statement in Vālakhilya fashion; and altogether fifteen of its twenty-four pādas are repeated. The eighth book, as a whole, is the most markedly repetitious book in the RV., aside from the ninth which iterates endlessly its own Soma Pavamāna formulas, but shows in this respect, as also in other respects, comparatively little contact with other books. Contrariwise the three short Viçve Devāḥ hymns, 8.28–30. have only a few partial repetitions, yet by no means impress with the sense of their antiquity. Especially the riddle nivid 8.29 is certainly an extremely clever, ingeniously constructed product of later Brahman theology.[2]

Hopkins, JAOS. xvii. 23 ff., has examined the vocabulary of Book VIII, with a view to its relative chronology. He criticizes the claims of extreme antiquity which had been made in behalf of the book for grammatical and lexical reasons (Ludwig, Hirth, Lanman). and, conversely. is not very much taken with Brunnhofer's statistic which makes the book out to be very late.[3] His own conclusion is that much of the Kāṇva collection is late. It seems to me that no exception can be taken to this moderate statement,[4] and that the great mass of repeated material, the many refrains, and the frequent uṣṇih stanzas with tetrasyllabic refrain go to establish at least as much as that. But the matter is not ripe for final decision as long as there is wanting a clear conception of the ritual relations of the strophic hymns of the Veda. They are in some way dependent upon Sāman and the ritual of the Udgātar.—of that I have no doubt. But this throws this type of composition. though not all its products, back into extreme antiquity, for the Veda cannot be imagined without Sāman and Udgātar.[5] Therefore, surely, some of the tṛcas and pragāthas of

[1] See p. 536.

[2] See Bloomfield, Transactions of the Congress of Arts and Science in St. Louis (1904), vol. ii, pp. 486 ff.

[3] See Hopkins's citations, and cf. also Collitz, Bezz. Beitr. vii. 182; Hillebrandt, Ved. Myth. i. 207, 438; iii. 63.

[4] Previously, in 1877, Aufrecht in the Preface to his second edition of the RV., p. vii, had expressed the conviction that sundry hymns of this book are late concoctions.

[5] Cf. Oldenberg ZDMG. xlii. 445, 464. In my articles, 'On ṛcīṣama, an epithet of Indra', JAOS. xxi. 50 ff.; and, 'The God Indra and the Sāmaveda', WZKM. xvii. 156 ff., I have shown that the old and characteristic epithet of Indra, ṛcīṣama, means 'he for whom the Sāman is sung upon the Ṛc', and that this word is essentially, though not entirely, a word which belongs to the sphere of strophic composition. The word marks both the antiquity and originality of some aspects of this type of composition.

those Kaṇvids and suppositious Aṅgirasids who are so prominent in books 8 and 1.1–50 are sure to belong to the oldest stock. But which? The question in this form is no easier to answer than the parallel question, which hymns in the RV. as a whole are surely old? We have some sense here and there of relatively younger hymns, but we can nowhere point to primordial or aboriginal hymns. I do not imagine that there will be any one so bold as to question the lateness of 10.98 or 1.191, but, conversely where is the brahma purāṇam (jyeṣṭham) or the pratnaṁ manma in the Vedic? Now this sense that the eighth book is plethoric with relatively younger and inferior products of the Rishis' muse is well supported by the great number of its repetitions. Nevertheless, just as there are old words and forms in the book, so also it is very likely that some—probably not very many—of its strophes date from the early period of Vedic composition.

Superior or inferior quality of repetitions in a given collection as a criterion of date.—In book VIII the steady trickle of repetitions amounts in the end to quite a stream, as we pass from the beginning to the end of the book as a whole, especially if we include the Vālakhilya hymns. The same condition, perhaps, prevails in the related strophic collections of the first book (hymns 1–50). Here also repetitions are constant and frequent. Book IX is self-repeating; its repetitions represent a formulaic ritualistic type which, again without doubt, roots in antiquity, but became common property at a very early time. In the rest of the books and minor author-collections the repetitions are constant, but their numerical distribution is not such as to prejudice for or against any one of them. There is yet another possibility that the repetitions might throw light on the relative age of the books, or some larger tracts in the books. Let us suppose that we compare the repetitions in a given book[1] with their correspondents in other books, and find that the repeated verses in the book which is made the basis of the comparison are regularly either superior or inferior in sense to their correspondents in the other books. We should then possess a criterion for the relative age of that book, really more substantial or certain than any other that has been so far suggested.

Application of this criterion to the Vālakhilya hymns.—The Vālakhilya hymns share the following pādas with the rest of the collection:

1. ā na stomam upa dravat Vāl. 1.5^{a}: 8.5.7^{a}. Here Vāl. has to supply a verb; in 8.5.7 yātam follows in the sequel.

2. Val. 2.9^{b}: 8.24.8^{b}. There is good reason to assume that Vāl. is secondary: see the discussion under 8.24.8.

3. Vāl. 4.4^{cd}, taṁ tvā vayaṁ sudughām iva goduhe juhūmasi çravasyavaḥ: 1.4.1^{ab}, surūpakṛtnum ūtaye sudughām iva goduhe (juhūmasi). Here, as I have

[1] Or larger unit, such as the Praskaṇva hymns in the first maṇḍala, or the Vālakhilya hymns in the eighth.

shown under 1.4.1, the canny proportion, surūpakṛtnum: sudughām = ūtaye: goduhe, marks 1.4.1 as the source of the repeated expression.

4. Vāl. 4.10 and 8.7.22 are patterned after one another. There can be no doubt that the Vāl. stanza is a conglomeration, so banal as to be almost incredible: sam indro rāyo bṛhatīr adhūnuta saṁ kṣoṇī sam u sūryam 'Indra has shaken together (brought together) great wealth, the sun, and heaven and earth!' See under 8.7.22.

5. Vāl. 5.7, yas te sādhiṣṭho 'vase te syāma bhareṣu te, simply makes no sense, but is founded on the plainest of sense in 5.35.1, yas te sādhiṣṭho 'vasa indra kratuṣ ṭam ā bhara; see under 5.35.1.

6. The pāda dyāur na prathinā çavaḥ in the dānastuti, Vāl. 8.1. is a mere solecistic tag to the stanza, borrowed from the simple connexion in 1.8.5. q.v.

There are only two other pāda correspondences of Vāl. with outside stanzas. One is Vāl. 1.1[d], yat sunvate yajamānāya çikṣathaḥ, addressed to Indra and Varuṇa, parallel to 10.27.1[b], yat sunvate yajamānāya çikṣam, in which Indra utters the same sentiment in the first person. As I have said before (p. 637). I am prejudiced against these first person statements, especially when they recur in the third person. It is quite possible, though I perceive no other criterion (both stanzas are very good), that 10.27 is here the borrower. See under 8.59(Vāl. 1).1.—The other case involves the formulaic pāda, dhukṣasva (and dhukṣanta) pipyuṣīm iṣam, Vāl. 6.7[d], and shows nothing as far as Vāl. is concerned; see under 8.7.3.

We need not hesitate to say that, in the case of Vāl. repetitions. priority is obviously with the outside hymns, just what we should expect in the general circumstances attending this batch of hymns.

Application of the same criterion to the eighth book as a whole leads to a more positive sense of its lateness.—Could we but find, similarly, one-sided priority in the relations of the pādas in any two other books, or continuous tracts of the Saṁhitā, we should then have in hand a truly solid instrument for judging their relative age. If, e.g., the eighth book steadily showed its repeated pādas in sense connexions inferior to those in which the same pādas occur in the other books, this result, supported as it is by other considerations, would amount to certainty. As may be readily guessed, such is not altogether the case. The repetitions of the eighth book are to a large extent within the book itself; in this respect the eighth book is next to the ninth. So, e.g., nānā havanta ūtaye 8.1.3; 15.12; 68.5; or gantārā dāçuṣo gṛham 8.5.5; 13.10; 22.3. Neither pāda occurs outside the eighth book. The materials which it shares with other books are to a considerable extent quite indifferent, sometimes mere formulas. E. g., bhadraṁ manaḥ kṛṇuṣva vṛtratūrye 'have good courage in the demon fight' is used indifferently in 2.26.2; 8.19.20. Or, ā sūryaṁ rohayo (rohayad) divi is a 'henotheistic' formula, 1.7.3; 8.89.7; 9.107.7; 10.156.4; see p. 576.

Yet, in a surprising number of cases, book VIII is indeed more or less markedly inferior. Who will question that 8.1.24 is a diluted version of 4.46.3?

ā tvā sahasram ā çataṁ yuktā rathe hiraṇyaye,
brahmayujo haraya indra keçino vahantu somapītaye (8.1.24).
ā vāṁ sahasraṁ haraya indrāvāyū abhi prayaḥ,
vahantu somapītaye (4.46.3).

The indications of relative date on the part of the repetitions are discussed in the body of this work; for briefness' sake I must content myself with recalling here the best instances in which book VIII shows itself to be inferior to its correspondents:

8.1.24	inferior to	4.46.3	
8.4.14	,,	,,	1.47.8
8.5.18	,,	,,	6.45.30
8.6.1	,,	,,	9.2.9
8.6.3	,,	,,	1.44.11, and others
8.6.34	,,	,,	9.24.2
8.7.28	,,	,,	1.39.6
8.8.18	,,	,,	1.1.8; 45.4
8.9.1	,,	,,	1.48.15
8.12.5	,,	,,	1.8.7 (less certain)
8.13.8	,,	,,	9.24.2
8.13.14	,,	,,	1.142.1
8.13.16	,,	,,	2.5.4
8.13.19	,,	,,	1.142.3, and others
8.13.25	,,	,,	9.61.15, and others
8.13.32,33	,,	,,	5.40.2, 3 (less certain)
8.15.13	,,	,,	7.55.1; 9.25.4
8.18.5	,,	,,	5.67.4
8.19.3	,,	,,	1.12.1
8.19.7	,,	,,	7.15.8
8.20.14	,,	,,	5.87.2 (less certain)
8.21.4	,,	,,	1.14.1 (less certain)
8.21.13	,,	,,	1.102.8; 10.133.2
8.25.24	,,	,,	1.82.2
8.32.23	,,	,,	4.47.2
8.35.22	,,	,,	7.74.2
8.38.7	inferior to		5.51.3
8.44.19	,,	,,	1.5.8; 3.10.1
8.47.5	,,	,,	1.4.6
8.61.6	,,	,,	9.107.4
8.63.9	,,	,,	1.155.4
8.69.11	,,	,,	9.14.3; 61.14
8.71.12	,,	,,	5.28.6 (less certain)
8.73.14,15	,,	,,	6.60.14
8.74.7	,,	,,	1.144.7 (less certain)
8.75.12	,,	,,	6.59.7
8.79.4	,,	,,	7.24.3
8.84.1	,,	,,	1.186.3 (less certain)
8.85.1	,,	,,	1.183.5
8.87.5	,,	,,	1.92.18, and others
8.91.2	,,	,,	3.52.1
8.92.12	,,	,,	1.91.13
8.92.25	,,	,,	9.24.5
8.93.3	,,	,,	9.69.8 (less certain)
8.93.34	,,	,,	4.37.5
8.94.3	,,	,,	6.45.33
8.96.21	,,	,,	10.6.7
8.97.15	,,	,,	7.37.5
8.102.1	,,	,,	7.15.2 (less certain)
8.102.12	,,	,,	4.15.6
8.103.5	,,	,,	5.82.6

Sporadic instances in which the eighth book shows superior verses.— Let me repeat that, as a rule, repetitions tend to be indifferently well used in the several connexions in which they appear. Hence it must be granted that a list of about fifty instances of inferiority has a good deal of significance. The list is evidently supported by other tests that have been applied to the date of the maṇḍala, and shows beyond doubt that book VIII contains late materials on a large scale. This is well borne out by the negative test: the book shows very few, scarcely any, cases of superiority over the family books, and not many as compared with the remaining books. As regards the latter class, 10.83.7 contains a stanza addressed to the secondary conception Manyu, 'God Wrath', which is an undisguised replica of the Indra stanza, 8.100.2. More or

less certainly 8.18.3 is superior to 10.126.7; and 8.11.6 to 10.141.3; and 8.14.7 to 10.153.3; and 8.18.10 to 10.175.2. In a couple of cases, 8.60.3 to 1.127.2; and 8.6.19 to 1.134.6, our book shows itself superior to Paruchepa's artificial compositions. A number of cases of contact with other parts of the first book involve less certain relations: 8.5.7 with 1.14.5; 8.5.17 with 1.47.4; 8.7.11 with 1.37.12; and 8.7.12 with 1.15.2. But again, 8.36.4 seems better and prior to 9.96.5; and 8.32.2 to 9.109.22. As regards the family books, the pāda, ā no viçvābhir ūtibhiḥ sajoṣāḥ. 7.24.4. is composite as compared with ā no (or vāṁ) viçvābhir ūtibhiḥ, in 8.8.1.18; 87.3. Less clear are the relations of 8.12.4 and 5.86.6; or 8.12.4 and 7.66.6;—and that apparently exhausts the possibilities in that direction. I conclude, therefore, that both the frequency of repetitions in the eighth book, as well as the sense and connexion of its repeated verses point unmistakably to its late date in the main.

Quality of repetitions in the strophic collections of the first book (hymns 1–50).—Interested inquiry in this direction turns next to the six smaller, mostly strophic collections at the beginning of the first book, hymns 1–50. Their consanguinity with book VIII is obvious. Like book VIII they abound in repeated pādas, many of which they indeed share with that book. So, e.g., the hymn 8.8 shares no less than ten of its pādas with the Praskaṇva hymns, 1.45–49; or, four pādas of 8.7 recur in the Kaṇva Ghāura hymns 1.37–39. The relative date of books 8 and 1.1–50 as a whole resolves itself into a question of the relation of book VIII to each of the six minor collections embraced in 1.1–50. But the smallness of these minor groups prevents judgement, aside from the above mentioned (p. 638) fairly clear superiority of the Praskaṇva hymns to their correspondents in the eighth book.

On the whole the Madhuchandas hymns, 1.1–11, show a considerable degree of inferiority in the use of verses which recur in the family books.[1] So, e.g. the trochaic pāda, 1.2.7[a], mitraṁ huve pūtadakṣam, is a scooped-out form of mitraṁ huve varuṇaṁ pūtadakṣam, 7.65.1[b]; the pāda, ṛtena mitrāvaruṇāu, 1.2.8[a], is, perhaps, a truncated remnant of ṛtena mitrāvaruṇāu sacethe, 1.152.1[d]; and 1.10.7[b] is a parenthetic pāda borrowed directly from 3.40.6[c]. It is tempting even to regard 1.3.6[b], upa brahmāṇi harivaḥ, as a truncated form of upa brahmāṇi harivo haribhyām, 10.104.6[a].

In the group of Medhātithi Kāṇva, 1.12–23, the pāda, kavir gṛhapatir yuvā, 1.12.6[b], feels like a secondary parenthesis, as soon as we compare its use in 7.15.2[c]. Pāda 1.12.11[b] is a parenthetic intrusion between two pādas that are a modulated form of 9.61.6[ab]. Stanza 1.12.12 is patchwork. Pāda 1.14.6[c], in a strained connexion, seems to come from 6.16.44[c]. The ṛtuyāja hymn 1.15 contains three lines, 2[c], 7[a], and 9[b] in awkward connexions, or bad form, as compared with their form or connexion elsewhere. Finally the distich 1.22.21[ab]

[1] Cf. Oldenberg, Prol. p. 261, note 3.

was originally addressed to Agni, 3.10.9^{ab}, and adapted, from real to mystic, in a stanza to Viṣṇu.

The group of Çunaḥçepa Ājīgarti, 1.24–30, has in 1.24.10 a stanza addressed to Varuṇa, one of the gems of Rig-Veda composition. The stanza seems superior to 3.54.18 with which it shares the pāda, adabdhāni varuṇasya vratāni. Contrariwise, the vocative pāda, açve na citre aruṣi, 1.30.21^{c}, is pretty certainly an imitation of the nominative pāda, açveva citrāruṣī, 4.52.2^{a}. The banal stanza 1.25.15 is apparently patterned after 10.22.2. The additional pāda in 1.23.20 as compared with 10.9.6 is surplusage. Note especially the certainly secondary pāda 1.27.1^{c}, samrājantam adhvarāṇām, which for its own purposes turns trochaic the iambic pāda, rājantam adhvarāṇām, 1.1.8^{a}; 45.4^{a}.

In the Hiraṇyastūpa Āṅgirasa group (1.31–35) 1.33.12^{c} seems to be an insipid imitation of 7.91.4^{a}. In the Kaṇva Ghāura group (1.36–43) 1.36.15^{ab} is patterned after 7.1.13^{ab}; and 1.40.4^{d} is inferior to 3.9.1^{d}. Perhaps, also, on grounds of metre, 1.43.3^{a} is a truncated remnant of 3.4.6^{c}. The group of Praskaṇva Kāṇva, 1.44–50, which, with reasonable certainty, shows signs of superiority to parts of book VIII[1], happens also to betray no inferiority to the family books, as far as its repeated pādas are concerned.

This is none too much, but enough to show that the strophic collection, 1.1–50, is, on the whole, in the same relation to the rest of the collection as is book VIII. Like book VIII the hymns 1.1–50 exhibit a few cases of superiority to the rest of the collection. As stated above, 1.24.10 is distinctly superior to 3.54.18, which sinks 1.24.10^{c} into a parenthesis. In 1.26.4^{c} the reading, sīdantu manuṣo yathā, seems to me the mother of the pāda, sīdanto vanuṣo yathā, in 9.64.29. The pāda, sumṛlīkaḥ svavāṅ yātv arvāṅ, is addressed better to Savitar in 1.35.10 than to the Açvins' car in 1.118.1.

The ninth, or Pavamāna Soma book.—It is apart from my purpose to examine with any great degree of precision the proportions between primary and secondary uses of verses in each of the remaining books or other recognized subdivisions of the Saṁhitā. The Pavamāna book does not lend itself well to such inquiries, because for the most part it repeats itself. I would merely remark that there are about 30 cases of repetitions which book IX shares with other books, of which 10 are with book VIII. In these correspondences book IX is regularly superior to book VIII: 9.2.9 : 8.6.1 ;—9.14.3 : 8.69.1 ;—9.24.2 : 8.6.34; 13.8 ;—9.24.5 : 8.92.25 ;—9.24.6 : 8.13.19 ;—9.25.4 : 8.15.13 ;—9.61.14 : 8.69.11 ;—9.69.8 : 8.93.3 ;—9.107.4 : 8.86.6. This adds a little extra emphasis to the character which we have assigned to the eighth book (p. 642).

Quality of the repetitions in the family-books : The second maṇḍala.—The family books are in a perfect tangle : not one of them is there that has not lines in both superior and inferior connexion. Thus, as regards the second book, 2.3.11 shows the pāda, anuṣvadham ā vaha mādayasva, without the

[1] See above, p. 638.

object devān, which rightly and originally precedes the same pāda in 3.6.9. On the other hand my discussion shows that the Āditya stanza, 2.27.9, is the the original source of the pāda, trī rocanā divyā dhārayanta, and that the same pāda owes its presence in the Indra stanza, 5.29.1, to a *tour de force*. Book II shows furthermore inferiority in 2.1.13 : 1.94.3; but superiority in 2.5.4 : 8.13.6 ;—2.15.2 : 1.103.2 ;—2.22.4 : 1.105.16 ;—2.23.8 : 6.61.3.

The third maṇḍala.—In this book 3.2.10 is inferior to 5.4.3 and 6.1.8 ;—3.5.5 : 4.5.8;—3.17.5: 5.3.5;—3.48.4 : 7.101.3;—3.52.3 (62.8): 4.32.16. On the other hand 3.1.21 ; 59.4 are superior to 6.47.13 ;—3.2.5 : 10.140.6 ;—3.2.8 : 10.150.4 ;—3.4.6 : 1.43.3 ;—3.4.11 = 7.2.11 : 10.15.10 ;—3.6.9 : 2.3.11 ;—3.9.1 : 1.40.4 ;—3.19.2 : 4.6.3;—3.31.8 : 10.111.5;—3.34.8 : 1.79.8;—3.40.6 : 1.10.7;—3.52.1 : 8.91.2 ;—3.53.7 : 7.103.10 ;—3.55.21 : 1.73.3;—3.56.7 : 1.71.9;—3.62.9 : 10.187.4 ;—3.60.3 : 10.94.2 ;—3.62.9 : 10.187.4 ;—3.62.16 : 7.103.10. Note that the third book exhibits its superiority mostly over the extra-family books.

The fourth maṇḍala.—The fourth book is conspicuous for the rather large number of its inferior repetitions. As an example, the glaring paradox, vṛṣā çukraṁ duduhe pṛçnir ūdhaḥ, 4.3.10, is certainly patterned after sakṛc chukraṁ duduhe pṛçnir ūdhaḥ, in 6.66.1. The following additional cases show the book in the same relation to its compeers: 4.4.13 : 1.147.3 ;—4.6.3 : 3.19.2 ;—4.12.3 : 7.16.12 ;—4.37.7 : 5.10.6 ;—4.45.2 : 7.60.4 ;—4.54.6 : 1.107.2 ; 10.66.3 ;—4.55.1 : 7.62.4. On the other hand 4.17.5 is superior to 1.177.1 ;—4.18.7 or 4.19.8 are conspicuously the source of the truncated pāda 1.80.10^{d} ;—4.24.3 is superior to 1.72.5 ;—4.32.16 to 3.52.3 ; 62.8 ;—4.36.1 to the mythic *tour de force* 1.152.5 ;—4.37.5 to the punning tangle 8.93.34 ;—4.41.7 to 9.66.18 ;—4.45.2 to 7.60.4 ;—4.46.3 to 8.1.24 ;—4.47.2 to 8.32.23 ;—and 4.52.2 to 1.30.21. Again we note that book IV exhibits its superiority mostly over the extra-family books.

The fifth maṇḍala.—In the fifth book 5.29.1 is inferior to 2.27.9. Very strikingly 5.56.6 betrays itself by various tests as inferior to both 1.14.12 and 1.134.3 ; and 5.86.6 is, less certainly, patterned after 8.12.4. On the other hand the book contains many repetitions that place it in a position of vantage as regards the other family books: 5.3.5 : 3.17.5 ;—5.9.4 : 6.2.9 ;—5.10.6 : 4.37.7 ;—5.15.4 : 7.84.1 ;—5.35.2 : 6.46.7 ;—5.46.8 : 7.34.22;—5.51.5 : 7.90.1 ;—5.52.4 : 6.16.22 ;—5.80.6 : 6.50.8;—5.82.3 : 7.66.4 ;—5.87.5 : 7.56.11. The fifth book contains also many repetitions that betray its superiority over the extra-family books ; see 5.2.8 : 10.32.6 ;—5.2.11 and 5.29.15 : 1.130.6 ;—5.28.6 : 8.71.12 ;—5.35.1 : 8.53(Vāl. 5).7 ;—5.43.10 : 10.35.13 ;—5.51.3 : 8.38.7 ;—5.51.8 : 1.44.14 ;—5.55.9 : 10.78.8 ;—5.67.4 : 8.18.5 ;—5.87.2 : 8.20.14.

The sixth maṇḍala.—The sixth book, rather in contrast with the preceding, exhibits quite a number of inferior repetitions. Thus 6.2.9 : 5.9.4 ;—6.16.22 : 5.52.4 ;—6.46.7 : 5.35.2 ;—6.47.12 : 10.131.6 ;—6.52.12 : 8.44.9. The superiority of the book is, for the most part, in relation to the extra-family books. Thus 6.16.44 : 1.14.6 ;—6.19.8 : 10.47.4 ;—6.25.9 : 10.89.17 ;—6.45.30 : 8.5.18 ;—

6.45.32: 10.62.8;—6.45.33: 8.94.3;—6.47.12, 13: 10.131.6, 7;—6.59.7: 8.75.12;—6.60.14: 8.73.14;—6.66.1: 4.3.10;—6.72.2: 10.62.3.

The seventh maṇḍala.—The seventh book also has a surprising number of inferior repetitions. When it asserts its superiority it does so rather over the extra-family books. Thus 7.24.4[a] seems composite and secondary to 8.8.1[a], 18[a]; 87.3[a]. Also the following repetitions show book VII in an unfavourable light: 7.34.22: 5.46.8;—7.56.11: 5.85.5;—7.58.6: 6.47.13;—7.60.4: 4.45.2;—7.65.4: 3.62.16;—7.66.4: 5.82.3;—7.66.6: 8.12.4;—7.84.1: 5.15.4;—7.90.1: 5.51.5;—7.92.5: 1.135.3;—7.101.3: 3.48.4;—7.103.10: 3.53.7. On the other hand repetitions of book VII are superior in the following cases, mostly in relation to the extra-family books: 7.1.13: 1.36.15;—7.2.6: 1.186.4;—7.10.5: 1.70.5;—7.15.2: 9.101.9, and 1.12.6; 8.102.1;—7.15.8: 8.19.7;—7.16.12: 4.12.3;—7.32.11: 10.103.4;—7.32.23: 1.81.5;—7.35.14: 10.53.5;—7.35.15: 10.65.14;—7.37.5: 8.97.15;—7.44.1: 10.36.1;—7.46.4: 1.104.8;—7.60.4: 1.186.2;—7.61.1: 1.108.1;—7.62.4: 4.55.1;—7.62.5: 1.22.6;—7.65.1: 1.2.7;—7.71.5: 1.117.9;—7.78.3: 1.191.5;—7.86.1: 9.101.15;—7.91.4: 1.33.12;—7.93.7: 1.179.5.

Conclusions as to the family books as a whole.—Neither does the mass of repetitions as a whole, which permeate the family books, become so unbalancing at any point, as to arouse the suspicion that some particular book, or part of a book, is of peculiarly late date. The sound conclusion that may be drawn from repetitions in the family books, in their every aspect, is simply this, that all these books depend upon a long antecedent activity, and that they represent the mixed final precipitate of a later time, and to some extent also, the eclectic choice of a comparatively late redaction, but that they are, on the whole, earlier than the non-family books.

On the relations of the third and seventh maṇḍalas.—There comes to mind in this connexion the traditional hostility of the Viçvāmitras, the reputed authors of the third book, and the Vasiṣṭhas, the reputed authors of the seventh book.[1] This centres about the so-called vasiṣṭhadveṣiṇyaḥ (sc. ṛcaḥ), RV.3.53.21–23, which are supposed to contain a curse of the Viçvāmitras against the Vasiṣṭhas; see BṛhadD. 4.117; Ṣaḍguruçiṣya to Kātyāyana's Sarvānukramaṇī (ed. Macdonell), p. 108; ṚVidh. 2.4.2; Durga to Nirukta 4.14; Sāyaṇa to RV. 3.53.21. As early as TS. 3.1.7.3; 5.4.11.3 Viçvāmitra and Vasiṣṭha are opposing parties in a vihava, or conflicting call upon the gods.[2] Roth, ibid., p. 141, and Geldner, l.c., regard the traditional hostility of the two Ṛṣi clans as old. But the hymns do not express it. At least it is strange that their two Āprī-hymns, 3.4 and 7.2, share no less than four stanzas word for word. We

[1] See Roth, Zur Litteratur und Geschichte des Weda, p. 108 ff.; Weber, Ind. Stud. i. 120; Muir, Original Sanskrit Texts, vol. i, pp. 343 ff., 371 ff.; Max Müller RV[2]. vol. ii, p. 23; SBE. xxxii, p. xlvi, note b; Geldner, Ved. Stud. ii. 158 ff.; D. R. Bhandarkar, Indian Antiquary, xl. 8 ff.

[2] See the author in Johns Hopkins University Circulars, 1906, No. 10, p. 1054.

should expect diversity there if anywhere.[1] Of course the two books share quite a number of other lines: 3.6.2[a]: 7.13.2[b];—3.6.6[d]: 7.13.2[b];—3.10.3[b]: 7.14.1[a];—3.11.4[c]: 7.16.12[b];—3.16.2[a]: 7.18.25[a];—3.35.1[b]: 7.23.4[c];—3.41.7[a]: 7.31.4[a];—3.48.4[b]: 7.101.3[b];—3.50.2[d]: 7.29.1[c];—3.53.7[d]: 7.103.10[d];—3.56.3[d]: 7.101.6[a];—3.62.16[ab]: 7.65.4[ab];—3.62.18[a]: 7.96.3[c];—and 3.62.18[c]: 7.66.19[c].

These parallels do not make the smallest impression of historical difference. All we can see is a collection ascribed to a shadowy Vasiṣṭha and his family (book VII) in an advanced stage of assimilation to another collection, ascribed to a somewhat less shadowy Viçvāmitra and his family (book III). There is no difference between the relation of these two books and the relations of any other two family books. The supposititious tradition of hostility between the two is probably founded on the notion of the rivalry of the two as Purohitas of King Sudās.[2] This is likely to have induced later Vasiṣṭhas to insinuate that Viçvāmitra was no Brahman, but a Kṣatriya; a claim, to be sure, which is not on all fours with RV. 3.53.9, where Viçvāmitra is designated as mahāṅ ṛṣir devajā devajūtaḥ.

The remaining groups of the first maṇḍala (hymns 51–191).—There are left to consider the first book from hymn 50 onwards, and the tenth book. The former, as is known, consists of nine minor groups of hymns, each of which shows a steady though by no means excessive flow of repetitions. Their quantity tells nothing about the relative date of these minor collections, nor is their quality by any means one-sided. Yet, as the whole, the repetitions of 1.51–191 seem such as to favour the view that this mass of hymns is to a considerable extent of later origin and redaction. This is true, in a noteworthy degree, of the groups of Parāçara Çāktya, 1.65–73; Gotama Rāhūgaṇa, 1.74–93; and Parucchepa Dāivodāsi, 1.127–139. Even in these there appear, however, some cases that point in the opposite direction. The repetitions in these nine groups appear under the following aspects:

The group of Savya Āṅgirasa, 1.51–57, contains rather strikingly, a jagatī stanza, 1.56.2, one of whose pādas, samudraṁ na saṁcaraṇe saniṣyavaḥ, is imbedded in the triṣṭubh stanza 4.55.6, and is therefore suspicious in the latter connexion.

The group of Nodhas Gāutama, 1.58–64, shows one or two inferior pādas: 1.59.5: 7.98.3; and 1.59.3: 1.91.4, where the inferiority of 1.59.3 is quite characteristic. On the other hand 1.60.4 is superior to 1.72.1; and, very obviously 1.62.3 is primary in relation to 10.68.11.

The group of Parāçara Çāktya, 1.65–73 (in Aufrecht's judgement,[3] 'rubbish'), contains, indeed, a number of inferior repetitions: 1.70.5[a] is probably a direct loan from 7.10.5; and still more probably 1.71.9[c] is a reminiscence of 3.56.7[b].

[1] See Bloomfield, Religion of the Veda, p. 72.

[2] Cf. Hillebrandt, Ved. Myth. i. 110.

[3] Preface to the second edition of the RV., p. vii. Max Müller, SBE. xxxii, p. xlvii, note b, remarks that not a single verse of them occurs in any of the other Vedas.

The pāda 1.72.5c, ririkvāṅsaḥ tanvaḥ kṛṇvata svāḥ, is a curious 'verballhornung' of 4.24.3b, ririkvāṅsaḥ tanvaḥ kṛṇvata trām; and the stanza 1.73.3 is an imitation of 3.55.21. Also 1.72.3 is inferior to 1.60.4. On the other hand, though less stringently, 1.71.4 seems superior to 1.148.1, and very certainly 1.73.2 is superior to 9.97.48, although the pāda in question, devo no yaḥ savitā satyamanmā, may be an older formula, original in neither connexion.

The group of Gotama Rāhūgaṇa, **1.74–93**, has attached to it a traditional name which is kept rather vividly alive in later Vedic times.[1] Repetition in this group points to some sort of modernity: 1.78.1 is inferior to 4.32.9;—1.79.8: 3.34.8 (cf. 9.63.11);—1.81.5: 7.32.23 (cf. 1.102.8);—1.81.9: 5.6.6;—1.84.7: 1.7.8;—1.85.9: 1.56.5;—1.92.11, 12: 1.124.2;—and 1.92.13: 4.55.9 and 9.74.5. On the other hand the group contains some repetitions that mark superiority over books VIII and X, to wit: 1.76.4: 10.2.2;—1.82.2: 8.25.24;—1.91.4: 1.59.3;—1.91.8: 10.25.7;—1.91.13: 8.92.12;—and 1.92.16: 8.35.22. Note that this group has no indications of superiority to any of the family books.

The group of Kutsa Āṅgirasa, **1.94–115**, falls into line with the general aspect of these small collections: it contains a noteworthy number of inferior repetitions. The pāda 1.103.2a seems a direct loan from 2.15.2, where it appears in a well-knit connexion. The Indra pāda 1.104.8a seems epigonal to the Rudra pāda 7.46.4a; and 1.105.16 is inferior to 2.22.4. Perhaps most convincingly, 1.108.1 is secondary to 7.61.1. I believe also that the stanza 1.105.8 is a contracted form of 10.33.2, 3. As against this, 1.96.8 is decidedly better than 1.15.7;—1.96.6 furnishes one of its pādas to the rubbishy conglomerate, 10.139.3;—and 1.107.2 seems superior to 4.54.6.

The group of Kakṣīvat Dāirghatamasa, **1.116–126**, contains few and rather dubious indications as to priority: 1.122.6 is probably posterior to 7.62.5; and 1.118.1 to 1.35.10. On the other hand 1.124.2 is demonstrably part source of 1.92.11, 12; and in the same beautiful Uṣas hymn, 1.124 pāda 7c, jāyeva patya uçatī suvāsāḥ, appears in its primary application, to be repeated in various applied secondary connexions in 10.71.4; 10.91.3; and 4.3.2.

The group of Paruchepa Dāivodāsi, **1.127–139**. I have always been of one mind with reference to the relative date of the hymns of this group, the *locus classicus* of the complicated atyaṣṭi metre.[2] They are certainly very late. Thus the very first repeated pāda in this group, viprebhiḥ çukra manmabhiḥ, 1.127.2c, is evidently wrenched from another connexion, 8.60.3d, and given a meaning which originally did not belong to it. The distich, çuṣmintamo hi te mado dyumnintama uta kratuḥ, applied to Agni in 1.127.9de, is primarily an Indra motif, as in 1.175.5ab. And so 1.128.2 is composite and secondary in relation to 6.14.2 and 5.1.7;—1.130.6 is secondary to 5.2.11: 29.15;—1.134.6 to 4.47.2; 5.51.6;—1.135.2 to 8.82.5;—1.135.6 to 9.62.1; 67.7;—and 1.137.1 to 9.64.28.

[1] Cf. RV. 1.78.5; and the well-known legend ÇB. 1.4.1.10.

[2] Cf. Ludwig, Der Rig-Veda, iii. 114.

For all that, the Paruchepa hymns occasionally appear in a better light than either the tenth book or the eighth book. Thus 1.129.9 : 10.93.11 ; and 1.134.6 : 8.6.19. And in an instance or two Paruchepa is in better form than the family books: 1.135.3 : 7.92.5 ;—1.135.7 : 4.49.3 ;—and possibly 1.134.2 : 3.13.2.

The group of Dīrghatamas Āucathya, **1.140–164**, is very non-committal, especially as regards its correspondences with the family books. Conspicuously 1.152.5 is an overdone version of 4.36.1. On the other hand the stanza 1.147.3 = 4.4.3 must have been composed in the sphere of Dīrghatamas, because it mentions Māmateya, a metronymic of Dīrghatamas. As regards the extra-family books, 1.144.7 is superior to both 8.74.7 and 10.64.11 ;—1.152.1 to 1.2.8 (less certainly);—and 1.155.4 to 8.63.9. But 1.148.1 seems inferior to 1.71.4 ;—and 1.149.1 to 10.93.1.

The group of Agastya Māitrāvaruṇi, **1.165–191**. In this, the last group, the pādas 1.176.1^{bc} are inferior respectively to 9.2.1^{c} and 1.10.8^{b} ; so also 1.176.5 to 1.4.8. Other cases of inferiority are : 1.177.1 : 4.17.5 ;—1.177.3 : 7.24.2 ;—1.179.5 : 7.93.7 ;—1.186.2 : 7.60.4 ;—1.186.4 : 7.2.6 ;—and 1.191.5 : 7.78.3. On the other hand 1.175.5 is superior to 1.127.9 ;—1.183.5 : 8.85.1 ;—and 1.186.3 : 8.84.1.

The tenth maṇḍala.—The appraisal of the relative value and date of the repetitions in the tenth book is somewhat more certain than in the case of 1.50–191. As a collection, or redactorial product, the book is an aftermath, later than the rest of the Saṁhitā.[1] Antecedently the most reasonable view of such a collection is that it is made up largely of really later compositions. It is equally probable that so large a collection—it contains 191 hymns, exactly the total of the minor collections of the first book—should contain some ancient materials, which either eluded the earlier collectors, or were alien to the literary or ritualistic purposes of the remaining collections. For instance, there is really no prejudice against 10.14–18, because they contain funeral stanzas, a theme which is foreign to the other books. The mere fact that they appear in an appendix does not tell whether they were composed late or early. As a matter of fact this little Yama-Saṁhitā shows few repetitions, and 10.14.14 is pretty certainly prior to 1.15.9 ; and 10.15.14 to 1.108.12. It is similarly imaginable that some of the popular (Atharvanic), or epic, or theosophic hymns of book X come from an early time.

The tenth book is not excessive in the quantity of its repetitions, if we bear in mind its very large size. Perhaps the most notable quantity is in the Vimada hymns which have seven repeated pādas, to which they add their various refrains ; see above, p. 536. I have taken this as a good sign of lateness. But the book as a whole contains so large a number of repetitions inferior in quality, as to leave no room for doubt that its hymns, in the main, were composed at a later time ; conversely, its exhibit of superior repetitions is comparatively small. It

[1] Cf. especially Oldenberg, Prolegomena, pp. 265 ff.

is not going too far to say that the repetitions of the tenth book amply justify the universal conviction that the great majority of these hymns were not only gathered at a later time, but also composed at a later time. The tenth book, on the one hand, is pivotal in these questions. On the other hand, the relative valuation of its repeated pādas is not likely to be entirely free from subjective elements. Therefore I would recommend the reader to test for himself and check off the following list of repetitions, all of which seem to me to show the inferiority of this book; on most of them opinion cannot but be unanimous:

10.10.2 : 1.76.4 (less certain)
10.11.8 : 4.56.2 ; 7.75.7
10.15.10 : 3.4.11 = 7.2.11
10.21.1 : 3.9.8 ; 5.20.3, &c.
10.25.7 : 1.91.8
10.28.7 : 4.17.3
10.22.6 : 5.2.8
10.34.8 and 10.139.3 (both inferior)
10.35.13 : 5.43.10
10.36.1 : 7.44.1
10.40.13 : 8.87.2 (less certain)
10.45.11 : 4.1.15 ; 16.6
10.47.4 : 6.19.8
10.53.5 : 7.35.14
10.62.3 : 6.72.2
10.62.8 : 6.45.32
10.63.13 : 8.27.16
10.64.11 : 1.144.7
10.65.7 : 1.44.14 ; 7.66.10
10.65.14 : 7.35.15
10.65.15 = 10.66.15 : 7.35.15
10.66.13 : 1.124.3 ; 5.80.4
10.68.11 : 1.62.3
10.69.7 : 1.100.12
10.83.7 : 8.100.2
10.88.2 : 4.3.11
10.89.17 : 1.4.3 ; 6.25.9
10.93.11 : 1.129.9
10.94.2 : 3.60.3
10.103.4 : 7.32.11
10.104.6 : 7.11.1
10.110.4 : 1.124.5
10.111.5 : 3.31.8
10.111.9 : 4.17.1
10.119.13 : 3.9.6, &c.
10.126.1 : 2.23.5
10.126.7 : 8.18.3
10.131.3 : 4.17.16
10.133.6 : 9.61.4 ; 65.9
10.139.3 : 1.96.6
10.140.6 : 1.45.7
10.141.3 : 8.11.6
10.141.7 : 1.14.3
10.153.3 : 8.14.7
10.154.4 : 1.179.2
10.175.2 : 8.18.10
10.183.1 : 4.36.9
10.187.4 : 3.62.9

The tenth book shows very few, and, on the whole, much less certain cases of superior repetitions. I have pointed out above that the two funeral stanzas 10.14.14 and 10.15.14 seem to me to be respectively superior to 1.15.9 and 1.108.12. Similarly 10.9.6 antedates 1.23.10. Other good cases are 10.22.2 : 1.25.15 ;—10.23.7 : 7.22.9 ;—10.33.2, 3 : 1.105.8 ;—and 10.6.7 : 8.96.21. Less certain are the following: 10.45.12 : 9.68.10 ;—10.61.10 : 2.1.2 ;—10.93.1 : 6.68.4 ;—10.93.6 : 1.149.1 ;—and 10.131.6 : 6.47.12. It is observable that the superiority of book X is frequently over book I, and that the family books play almost no rôle in these confrontations.

PART THE THIRD

LISTS AND INDEXES

1. REPEATED CADENCES OF RIG-VEDA LINES ALPHABETIZED REVERSELY

This list of repeated cadences of Rig-Veda verses is of course arranged according to the usual direct order of the letters of the Sanskrit alphabet, but the alphabetization is based on the sequence of the letters of each line taking these letters in a reversed order, that is, from the end of each line backwards towards the beginning of each line. Thus the list begins with -ka; it then gives the cadences in -ca, under which come -ā ca, -i ca, -ṁ ca, -ç ca; then the cadences in -cha, under which come -m acha, -ty acha, -hy acha, v acha; then the cadences in -ṭha; in -ṇa; in -ta; and so on.

The interest and value of the list for the purposes of Vedic study appear abundantly in the course of this work. Incidentally the list reveals the extreme lack of variety of the finals of the Vedic vocables. Apart from k and ñ and ṭ, which occur sporadically as finals, these cadences all end either in vowel-sounds (a, ā, i, ī, u, ū, e, āi, o, āu), or else in ḥ (s) or m (ṁ) or n or t.

Taking the list of about 1675 repeated cadences as it stands, and not counting the repetitions, the approximate number of occurrences of each final is as follows:

1. Vowel-sounds, 575.

In particular,	a, 157	i, 68	u, 37
	ā, 96	ī, 19	ū, 4
		e, 177	o, 4
		āi, 7	āu, 5

2. Visarga, 652.

3. Other consonants, 448. In particular,

Sporadic:	k, 7	ñ, 2	ṭ, 1

Final t, 79

Final n, 81

Final m, 278

The frequent finals in the order of frequency are:

Visarga, 652	Final ā, 96
Final m, 278	Final n, 81
Final e, 177	Final t, 79
Final a, 157	Final i, 68

adyā huvema 1.180.10 ; 4.44.1 ; 10.81.7
rudraṁ huvema 7.41.1 ; 10.126.5
deva soma 1.91.23 ; 9.67.30 ; 96.16 ; 97.42. 48, 50
asurāya manma 5.12.1 ; 41.3
asya karma 1.62.6 ; 148.2

ya

soma mṛḷaya 9.61.5 ; 82.2
indra mṛḷaya 8.45.31 ; 10.33.3
dānāya codaya 6.53.3 ; 10.141.5, 6
mahate sāubhagāya 1.164.27 ; 3.8.2, 11 ; 9.97.5
manave bādhitāya 6.49.13 ; 7.91.1
rarimā te madāya 3.32.2 ; 35.1 ; 5.43.3
andhaso madāya 2.19.1 ; 7.90.1
savanaṁ madāya 4.34.4 ; 35.4, 6
varam ā janāya 7.65.4 : 70.5
cikituṣe janāya 7.104.12 ; 8.101.15
mahate dhanāya 1.104.7 ; 9.97.4
stuvate kṛṣṇiyāya 1.116.23 ; 117.7
mahata indriyāya 1.104.6 ; 10.116.1
dāçuṣe martyāya 1.113.18 ; 124.12 ; 4.11.3 ; 26.2 ; 34.4 ; 5.3.1 ; 7.5.8 ; 11.3 ; 71.2 ; 10.15.7
vāvṛdhe vīryāya 3.36.5 ; 6.19.1 ; 30.1 ; 10.30.4
tavase turāya 1.61.1 ; 6.32.1 ; 49.12
savituḥ savāya 1.113.1 ; 3.56.7
mahaḥ sāubhagasya 3.16.1 ; 4.55.8
vājino rāsabhasya 1.34.9 ; 3.53.5
hetim asya 1.103.3 ; 121.10 ; 3.30.17 ; 6.62.9
madhunaḥ somyasya 4.35.4 ; 44.4
uditā sūryasya 1.108.11 ; 115.6 ; 5.62.8 ; 69.3 ; 76.3 ; 7.6.7 ; 76.3
raçmayaḥ sūryasya 1.109.7 ; 4.13.4
raçmibhiḥ sūryasya 1.123.12 ; 124.8 ; 5.4.4
carato dhruvasya 1.146.1 ; 10.5.3

ra

punāna ā bhara 9.19.1 ; 40 5 ; 61.6
stavāna ā bhara 1.12.11 ; 5.10.7 ; 8.24.3
rāya ā bhara 1.81.7 ; 9.61.26
stotṛbhya ā bhara 5.6.1–10 ; 8.93.19 ; 9.20.4
tad ā bhara 5.9.7 ; 23.2 ; 39.2 ; 8.45. 40–42 ; 61.6
indav ā bhara 9.40.4, 6 ; 57.4 ; 64.26 ; 100.2
uṣasaç cakāra 6.39.3 ; 7.6.5
taviṣīva ugra 4.20.7 ; 7.25.4
hariva sthātar ugra 1.33.5 ; 6.41.3
jāta indra 3.32.10 ; 5.30.4
asmākam indra 2.30.4 ; 4.20.3
somam indra 2.11.17 ; 3.35.9 ; 6.47.6
çuṣmam indra 6.19.8 ; 7.24.4

va

vrate tava 1.24.15 ; 10.57.6
sakhye tava 1.91.14 ; 8.4.7
navatīr nava 1.84.13 ; 4.48.4 ; 9.61.1
prāvitā bhava 1.12.8 ; 3.21.3
no 'vitā bhava 1.81.8 ; 91.9 ; 7.96.5
no vṛdhe bhava 1.91.10 ; 6.46.11 ; vṛdhe bhava 1.79.11
çivo bhava 6.15.9 ; 8.4.18
indo pari srava 8.91.3 ; 9.56.4 ; 62.9 ; 106.4 ; 112.1–4 ; 113.1–11 ; 114.1–4
rathā iva 7.74.6 ; 9.10.1, 2
vayā iva 8.13.7 ; 19.33
sūryā iva 1.64.2 ; 8.3.16 ; 34.17
rathīr iva 4.15.2 ; 5.61.17 ; 8.75.1 ; 95.1
takvarīr iva 1.151.5 ; 10.91.2
duṣvapnyaṁ suva 5.82.4 ; 10.37.4
suvitāya deva 1.173.13 ; 189. 3
vi mṛdho nudasva 10.84.2 ; 180.2 ; mṛdho nudasva 3.47.2
asi vīḷayasva 6.47.26, 30
iha mādayasva 10.14.5 ; 104.3
barhiṣi mādayasva 1.101.9 ; 6.68.11
prati no juṣasva 1.101.10 ; 7.54.2

ça

yoṣaṇo daça 9.1.7 ; 6.5 ; 56.3
harito daça 9.38.3 ; 63.9
rodasī ā viveça 3.7.4 ; 61.7 ; 10.80.2
sakhyaṁ jujoṣa 4.23.5 ; 25.1
abhi vājam arṣa 9.70.10 ; 86.3 ; 87.1, 6 ; 96.8
rakṣaso daha 8.23.14 ; 10.87.23
agna ā vaha 1.108.4 ; 142.4
vājayann iha 1.106.4 ; 3.60.7
tribhir ekādaçāir iha 1.34.11 ; 8.35.3

a ā

aditer upastha ā 9.71.5 ; 74 5
viçvāny arya ā 9.61.11 ; 10.191.1
arṣa pavitra ā 9.6.3 ; 52.1 ; 63.16 ; 64.12
yuvā sakhā 6.45.1 ; 8.45.1–3
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girvaṇo giraḥ 1.10.12; 6.45.28
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nakṣanta no giraḥ 8.92.27; 103.1
vardhantu no giraḥ 1.5.8; 3.10.6; 8.13.6; 44.19; 92.21; 9.61.14
sūnavo giraḥ 1.37.10; 6.52.9
agne aṅgiraḥ 5.10.7; 8.74.11; 84.4
vanataṁ giraḥ 1.3.2; 93.9; 7.94.2
yajñam aṅgiraḥ 1.1.6; 4.9.7
abhinac chiraḥ 1.52.10; 8.76.2
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dhāyi pajraḥ 1.158.3; 8.63.12
na mitraḥ 1.91.3; 2.38.9
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taviṣībhir indraḥ 4.19.4; 5.32.3
pradiças catasraḥ 1.164.42; 10.51.9; 128.1. Very frequent in AV. and the rest of Mantra literature.

avaḥ

amavac chavaḥ 5.86.3; 8.75.13
pari yanti ketavaḥ 9.86.5, 6
varanta vaḥ 2.24.5; 5.55.7
madhumanta indavaḥ 9.68.1; 86.1
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bradhnasya viṣṭapam 8.69.7 ; 9.113.10
na rūpam 1.166.44 ; 10.168.4
bhūri vāmam 1.33.3 ; 124.12 ; 6.64.6 ; 71.4 ; 10.42.8
avṛṇīta somam 1.32.3 ; 3.36.8
sunavāma somam 1.99.1 ; 103.6 ; 3.53.4
çūra somam 1.32.12 ; 2.11.11
iha pāhi somam 3.51.7 ; 10.160.2 ; pāhi somam 3.47.3

yam

vāram avyayam 9.37.3 ; 67.20 ; 69.4 ; 86.31. Cf. vāram avyam.
vy avyayam 9.49.4 ; 100.4
rādho ahrayam 5.79.5 ; 8.54(Vāl.6).8 (cf. 1)
yujā vayam 8.21.11 ; 92.32 ; 102.3 ; tvayā yujā vayam 1.8.4 ; 10.84.4
tvā vayam 1.82.3 ; 91.11 ; 130.1 ; 8.65.6 ; 9.8.9 ; 10.26.4 ; 158.5
īmahe vayam 3.26.5 ; 7.81.4
hūmahe vayam 1.89.3, 5 ; 6.46.3 ; 8.51(Vāl.3).5
divi kṣayam 3.2.13 ; 10.63.5
nāma yajñiyam 1.6.4 ; 6.48.21 ; 8.80.9
mahimānam indriyam 8.3.13 ; 59(Vāl.11).5 ; 10.113.1, 3
iva priyam 8.84.1 ; 9.32.5 ; 10.22.3 ; 119.4
iha priyam 1.13.3 ; 142.4 ; 5.5.3
abhi priyam 9.8.1 ; 38.6 ; 10.53.7
madhu priyam 9.75.2 ; 86.10, 48 ; 107.5 ; 10.138.2
manma nu priyam 6.68.9 ; 10.96.11
bhāgam ṛtviyam 10.100.2 ; 179.1
haribhir yāhi tūyam 3.43.3 ; 7.29.2 ; yāhi tūyam 10.10.8 ; 104.1
anu svarājyam 1.80.1–16 ; 84.10.12 ; 2.8.5
mṛjanti marjyam 9.15.7 ; 46.6 ; 63.20
pratnam īḍyam 3.9.8 ; 8.23.20
avo vareṇyam 5.35.3 ; 8.27.1
soma vṛṣṇyam 1.91.16 ; 9.19.7 ; 31.4
yāsi dūtyam 1.12.4 ; 44.12 ; 74.7
martā amartyam 5.14.2 ; 10.118.6
çūra martyam 1.129.3 ; 131.7
yad ukthyam 1.52.9 ; 9.110.8
citram ukthyam 8.67.3 ; 9.19.1
na āpyam 7.32.19 ; 8.97.7
paçyamānāsa āpyam 7.83.1 ; 9.110.6
asty āpyam 1.105.13 ; 142.1 ; 8.27.10
indra tubhyam 3.51.6 ; 52.8 ; 6.17.11
indra çravāyyam 5.38.2 ; 10.38.2
dāti vāryam 5.48.5 ; 7.15.12
ta indra vīryam 1.80.8 ; 8.54(Vāl.6).1 ; 62.7
rāsva suvīryam 5.13.5 ; 8.23.12 ; 98.12 ; 9.43.6
yāmi suvīryam 8.3.9, 11
vidhate suvīryam 2.1.5 ; 7.16.12
agne suvīryam 3.13.7 ; 6.16.12
asme suvīryam 3.10.8 ; 5.6.10 ; 6.70.5. Cf. rayim asme suvīram.
stotre suvīryam 9.20.7 ; 40.5 ; 45.6 ; 62.30 ; 66.27 ; 67.19
indra sūryam 4.30.4, 6
iva sūryam 1.130.2 ; 8.6.20 ; 99.3 ; 10.171.4
brahma navyam 4.16.21, &c. ; 10.84.3
vāram avyam 9.97.4 ; 109.16. Cf. vāram avyayam.
gavyam açvyam 8.21.10 ; 9.108.6
asya pāuṁsyam 1.80.10 ; 155.3 ; 2.13.10 ; 8.63.6
indra pāuṁsyam 4.30.23 ; 5.35.4 ; 8.3.20 ; 15.8 ; 32.3

ram

pṛtsu duṣṭaram 1.64.14 ; 79.8 ; 2.26.1
agne adhvaram 6.52.12 ; 8.43.20
gachatho vītho adhvaram 1.151.7 ; 7.82.7
cārum adhvaram 1.19.1 ; 5.71.1 ; 9.44.4
indra gavāçiram 3.42.1, 7
rayim asme suvīram 9.68.10 ; 10.45.12 ; 91.15. Cf. asme suvīryam.
madhvo agram 7.91.5 ; 10.83.7
abhibhūtim ugram 1.118.9 ; 4.38.1
çavasā hanti vṛtram 6.13.3 ; 68.3 ; hanti vṛtram 2.19.4 ; 5.37.4 ; 7.58.4 ; 10.42.5
nāma bhadram 1.108.3 ; 4.39.4
çarma bhadram 3.54.20 ; 5.1.10 ; 7.60.8
achā samudram 2.19.3 ; 6.30.4
soma indram 6.38.9 ; 10.42.1
puruhūtam indram 4.20.5 ; 6.47.11
tumram indram 4.17.8 ; 18.10
çatavat sahasram 10.102.5, 9

vam

samudram arṇavam 1.19.7 ; 10.58.5
çṛṇavad ḍhavam 8.33.9 ; 43.22 ; me çṛṇavad dhavam 5.14.5 ; 8.61.10

2.30.11 ; 5.13.3 ; 6.16.6 ; 52.12 ; 8.5.33 ; 44.9 ; 9.71.8 ; 80.5 ; 84.3 ; 10.53.6 ; 63.9
yajñasya sādhanam 1.44.11 ; 3.27.2 ; 8.6.3
vidathasya sādhanam 3.3.3 ; 10.92.2
mahad dhanam 8.19.18 ; 68.9
hitaṁ dhanam 6.45.2, 12, 15 ; 8.80.8
ca vardhanam 2.13.6 ; 8.1.3
yathā vanam 5.78.8 ; 7.104.21 ; 10.23.4
vo maruto mahitvanam 5.54.5 ; 55.4 ; maruto mahitvanam 1.166.12
ca vājinam 2.32.3 ; 10.39.10 ; 141.5
vājeṣu vājinam 1.4.8, 9 ; 176.5 ; 9.65.11
gomantam açvinam 8.6.9 ; 9.62.12 ; 63.12 ; 67.6 ; 10.25.5 ; 62.7 ; 156.3
indra nūnam 6.25.9 ; 60.2 ; 10.89.17
bradhnasya viṣṭapam 8.69.7 ; 9.113.10
na rūpam 1.166.44 ; 10.168.4
bhūri vāmam 1.33.3 ; 124.12 ; 6.64.6 ; 71.4 ; 10.42.8
avṛṇīta somam 1.32.3 ; 3.36.8
sunavāma somam 1.99.1 ; 103.6 ; 3.53.4
çūra somam 1.32.12 ; 2.11.11
iha pāhi somam 3.51.7 ; 10.160.2 ; pāhi somam 3.47.3

yam

vāram avyayam 9.37.3 ; 67.20 ; 69.4 ; 86.31. Cf. vāram avyam.
vy avyayam 9.49.4 ; 100.4
rādho ahrayam 5.79.5 ; 8.54(Vāl.6).8 (cf. 1)
yujā vayam 8.21.11 ; 92.32 ; 102.3 ; tvayā yujā vayam 1.8.4 ; 10.84.4
tvā vayam 1.82.3 ; 91.11 ; 130.1 ; 8.65.6 ; 9.8.9 ; 10.26.4 ; 158.5
īmahe vayam 3.26.5 ; 7.81.4
hūmahevayam 1.89.3, 5 ; 6.46.3 ; 8.51(Vāl.3).5
divi kṣayam 3.2.13 ; 10.63.5
nāma yajñiyam 1.6.4 ; 6.48.21 ; 8.80.9
mahiṁānam indriyam 8.3.13 ; 59(Vāl.11).5 ; 10.113.1, 3
iva priyam 8.84.1 ; 9.32.5 ; 10.22.3 ; 119.4
iha priyam 1.13.3 ; 142.4 ; 5.5.3
abhi priyam 9.8.1 ; 38.6 ; 10.53.7
madhu priyam 9.75.2 ; 86.10, 48 ; 107.5 ; 10.138.2
manma nu priyam 6.68.9 ; 10.96.11
bhāgam ṛtviyam 10.100.2 ; 179.1
haribhir yāhi tūyam 3.43.3 ; 7.29.2 ; yāhi tūyam 10.10.8 ; 104.1
anu svarājyam 1.80.1–16 ; 84.10.12 ; 2.8.5
mṛjantī marjyam 9.15.7 ; 46.6 ; 63.20
pratnam īḍyam 3.9.8 ; 8.23.20
avo vareṇyam 5.35.3 ; 8.27.1
soma vṛṣṇyam 1.91.16 ; 9.19.7 ; 31.4
yāsi dūtyam 1.12.4 ; 44.12 ; 74.7
martā amartyam 5.14.2 ; 10.118.6
çūra martyam 1.129.3 ; 131.7
yad ukthyam 1.52.9 ; 9.110.8
citram ukthyam 8.67.3 ; 9.19.1
na āpyam 7.32.19 ; 8.97.7
paçyamānāsa āpyam 7.83.1 ; 9.110.6
asty āpyam 1.105.13 ; 142.1 ; 8.27.10
indra tubhyam 3.51.6 ; 52.8 ; 6.17.11
indra çravāyyam 5.38.2 ; 10.38.2
dāti vāryam 5.48.5 ; 7.15.12
ta indra vīryam 1.80.8 ; 8.54(Vāl.6).1 ; 62.7
rāsva suvīryam 5.13.5 ; 8.23.12 ; 98.12 ; 9.43.6
yāmi suvīryam 8.3.9, 11
vidhate suvīryam 2.1.5 ; 7.16.12
agne suvīryam 3.13.7 ; 6.16.12
asme suvīryam 3.10.8 ; 5.6.10 ; 6.70.5. Cf. rayim asme suvīram.
stotre suvīryam 9.20.7 ; 40.5 ; 45.6 ; 62.30 ; 66.27 ; 67.19
indra sūryam 4.30.4, 6
iva sūryam 1.130.2 ; 8.6.20 ; 99.3 ; 10.171.4
brahma navyam 4.16.21, &c. ; 10.84.3
vāram avyam 9.97.4 ; 109.16. Cf. vāram avyayam.
gavyam açvyam 8.21.10 ; 9.108.6
asya pāuṁsyam 1.80.10 ; 155.3 ; 2.13.10 ; 8.63.6
indra pāuṁsyam 4.30.23 ; 5.35.4 ; 8.3.20 ; 15.8 ; 32.3

ram

pṛtsu duṣṭaram 1.64.14 ; 79.8 ; 2.26.1
agne adhvaram 6.52.12 ; 8.43.20
gachatho vītho adhvaram 1.151.7 ; 7.82.7
cārum adhvaram 1.19.1 ; 5.71.1 ; 9.44.4
indra gavāçiram 3.42.1, 7
rayim asme suvīram 9.68.10 ; 10.45.12 ; 91.15. Cf. asme suvīryam.
madhvo agram 7.91.5 ; 10.83.7
abhibhūtim ugram 1.118.9 ; 4.38.1
çavasā hanti vṛtram 6.13.3 ; 68.3 ; hanti vṛtram 2.19.4 ; 5.37.4 ; 7.58.4 ; 10.42.5
nāma bhadram 1.108.3 ; 4.39.4
çarma bhadram 3.54.20 ; 5.1.10 ; 7.60.8
achā samudram 2.19.3 ; 6.30.4
soma indram 6.38.9 ; 10.42.1
puruhūtam indram 4.20.5 ; 6.47.11
tumram indram 4.17.8 ; 18.10
çatavat sahasram 10.102.5, 9

vam

samudram arṇavam 1.19.7 ; 10.58.5
çṛṇavad dhavam 8.33.9 ; 43.22 ; me çṛṇavad dhavam 5.14.5 ; 8.61.10

çrutā havam 1.23.8 ; 10.63.2
çṛṇudhī havam 4.9.7 ; 8.3.18 ; 52(Vāl.4).8 ; 74.11
çrudhī havam 1.2.1 ; 10.9 ; 45.3 ; 142.13 ; 5.24.3 ; 6.45.11 ; 8.6.18 ; 74.11
çṛṇutaṁ havam 1.47.2 ; 6.60.15 ; 8.38.8 ; 85.2
çrutaṁ havam 2.41.4 ; 5.75.1–9
ma imaṁ havam 2.41.13 ; 6.52.7 ; 8.73.10 ; imaṁ havam 5.74.10 ; 8.45.18 ; 73.5
sadma pārthivam 1.38.10 ; 5.87.7
vahatam açvinā yuvam 1.34.4, 5 ; 92.17 ; 157.4 ; açvinā yuvam 1.34.3 ; 5.75.8 ; 78.6 ; 8.8.10 ; 9.1
partṛbhiṣ ṭvam 6.48.10 ; 7.16.10
yathā tvam 4.30.1 ; 8.14.1
tan mahitvam 1.115.4 ; 3.32.9
uṣas tvam 1.48.12 ; 49.2 ; 5.79.10
ṛbhavo mādayadhvam 3.54.12 ; 4.34.2
tavase (6.66.9, svatavase) bharadhvam 6.66.9 ; 7.5.1
namobhir ā kṛṇudhvam 1.77.2 ; 10.6.5
avase kṛṇudhvam 1.186.10 ; 4.3.1 ; 10.74.5
pṛṣatīr ayugdhvam 1.39.6 ; 85.4, 5 ; 5.55.6 ; 57.3

çam

sūra etaçam 8.1.11 ; 9.63.8
pipyuṣīm iṣam 8.7.3 ; 54(Vāl.6).7 ; 72.16 ; 9.61.15 ; 86.18
mahīm iṣam 2.34.8 ; 4.32.7 ; 8.6.23 ; 9.41.4 ; 65.13 ; 10.140.5
anu joṣam 5.33.2 ; 6.66.4
rodasī antarikṣam 1.73.8 ; 5.85.3 ; 10.139.2
rajo antarikṣam 6.61.11 ; 10.66.11
urv antarikṣam 1.91.22 ; 3.54.19 ; 5.1.11 ; 6.47.4 ; 7.98.3 ; 9.81.5 ; 10.124.6
adhvarasya pracetasam 7.16.12 ; 10.140.5
vajram āyasam 1.52.8 ; 81.4 ; 10.113.5
viçvahā dīdivāṅsam 2.35.14 ; 6.1.3 ; 10.88.14
apo vavṛvāṅsam 2.14.2 ; 6.20.2
somino gṛham 1.22.4 ; 49.1
dāçuṣo gṛham 1.110.2 ; 7.74.4 ; 8.5.5 ; 22.3 ; 85.6

gām

uṣasaṁ sūryaṁ gām 7.44.3 ; 10.67.5
pipyathur gām 1.116.22 ; 6.62.7
pitur jām 9.89.2 ; 10.3.2
janima mānuṣāṇām 6.18.7 ; 7.62.1
havyā mānuṣāṇām 1.128.7 ; 5.7.3
patī rayīṇām 1.68.7 ; 9.101.6
rayipatī rayīṇām 1.60.4 ; 72.1 ; 2.9.4 ; 9.97.24
sadanaṁ rayīṇām 1.96.7 ; 6.7.2 ; AV. 7.40.2 ; 11.1.34
iṣāṁ rayīṇām 1.181.1 ; 6.60.13
sthātar rayīṇām 8.24.17 ; 33.12 ; 46.1
asi mānuṣīṇām 1.59.5 ; 3.34.2
gṛṇatām ṛṣīṇām 6.44.13 ; 10.89.16
çūra nṛṇām 7.32.11 ; 8.66.5
apasi svasṛṇām 3.1.3, 11
eha gachatām 1.21.4 ; 22.1
asunītim etām 10.15.14 ; 16.2
vṛṣaṇā juṣethām 1.93.7 ; 7.70.7 ff.
indra panthām 6.17.12 ; 47.20

nām

prayujo janānām 10.33.1 ; 96.12
atithiṁ janānām 6.7.1 ; 10.1.5
sanaye dhanānām 1.31.8 ; 124.7 ; 4.20.3 ; 6.26.8 ; 9.96.20 ; 10.30.11
devānām uta martyānām 4.12.5 ; 9.97.24 ; 10.88.15 ; AV. 4.14.5, *et al.* ; Kāuç. 106.7
vṛṣabha carṣaṇīnām 3.6.5 ; 8.96.18 ; 10.180.3
vṛṣabhaṁ carṣaṇīnām 3.62.6 ; 6.1.8 ; 18.1 ; 8.96.4 ; TA. 3.15.2
jagataç carṣaṇīnām 6.30.5 ; 7.27.3 ; MS. 4.14.13 : 236.5
havyo matīnām 3.5.3 ; 49.3
achoktibhir matīnām 1.61.3 ; 184.2
pañca kṣitīnām 1.7.9 ; 5.35.2
vṛṣabha kṣitīnām 1.177.3 ; 6.32.4
garbham oṣadhīnām 7.101.1 ; 102.2
padavīḥ kavīnām 3.5.1 ; 9.96.6, 18
kavitamaṁ kavīnām 5.42.3 ; 6.18.14
vasupate vasūnām 1.170.5 ; 3.30.19 ; 10.47.1
dāvane vasūnām 2.11.1 ; 9.93.4
īçe vasūnām 1.127.7 ; 7.75.5
vasupatiṁ vasūnām 3.36.9 ; 5.4.1
nāma gonām 5.3.3 ; 9.87.3
çūra gonām 8.78.1 ; 10.47.1
kṣaye maghonām 5.64.4, 5
agre ahnām 5.1.4, 5 ; 80.2 ; 10.110.4
sudinatve ahnām 3.8.5 ; 23.4 ; 7.88.4 ; 10.70.1
abhipitve ahnām 1.126.3 ; 4.34.5 ; 35.6
ketum ahnām 3.34.4 ; 7.5.5
pṛthivīṁ dyām utemām 3.32.8 ; 34.8 ; 10.88.3, 9 ; 121.1

yām

vimadāya jāyām 1.116.1 ; 117.20
prāvṛṣy āgatāyām 7.103.3, 9
saṁbhṛtam usriyāyām 3.30.14 ; 39.6
pṛthivīm uta dyām 1.154.4 ; 3.30.11 ; 59.1 ; 5.62.3 ; 85.4 ; 6.47.29 ; 51.8 ; 9.97.13 ; 10.81.6 ; 89.4

iva dyām 1.127.2; 173.6
nakṣati dyām 4.43.5; 10.3.5
harivo haribhyām 3.30.2; 10.104.6
yat pṛthivyām 1.108.11; 4.5.11
amṛtatvam açyām 5.4.10; 10.62.1
ayaso na dhārām 6.3.5; 47.10
kṛṇvata trām 1.100.7; 4.24.3

vām

açvinā vām 1.120.1, 6
mahinā vām 1.180.5; 6.59.2
suteṣu vām 6.59.1, 4; 8.59(Vāl.11).1
vartate vām 4.43.5; 5.62.4; 77.3
huve vām 6.60.13; 10.61.4
ratho vām 1.108.1; 116.18; 183.3
kṛtaṁ vām 1.117.8; 8.57(Vāl.9).3
viçpatiṁ viçām 3.13.5; 10.92.1
eka eṣām 1.164.44; 7.103.6
agna eṣām 5.10.3; 16.4
īça eṣām 1.165.10; 6.51.8
jānam eṣām 1.37.9; 5.53.1
nūnam eṣām 5.56.5; 61.14; 8.18.1
dadhiṣe svarṣām 5.45.11; 10.8.6

im

jagatas tasthuṣas patim 1.89.5; 7.66.15
çavasas patim 3.4.5; 6.44.4
hṛdā matim 1.105.15; 10.119.5
abhi devavītim 9.89.7; 97.21
varuṇaṁ mitram agnim 4.39.4; 6.50.1
amṛtasya nābhim 2.40.1; 3.17.4; 5.47.2
madhva ūrmim 3.47.1; 6.41.2
madhumantam ūrmim 4.57.2; 10.30.7, 8
gātum ūrmim 1.95.10; 7.47.4
manyase rayim 5.20.1; 10.21.4
sahasriṇaṁ rayim 9.13.5; 98.4
sānasiṁ rayim 1.8.1; 10.140.5
parvataṁ girim 5.56.4; 8.64.5
sahasrasām ṛṣim 1.10.11; 9.54.1
indra sānasim 8.21.2; 10.63.14
pṛtanāsu sāsahim 8.61.12; 70.4
pṛtsu sāsahim 8.15.4; 61.3

īm

uṣasaṁ vibhātīm 3.61.5; 7.78.4
viçvataḥ sīm 1.33.9; 100.14; 116.20; 122.6; 5.47.2

um

uta kratum 1.80.15; 8.7.24; 15.7; 23.8; 9.4.3; 10.25.1
anu kratum 8.63.5; 10.11.3
mahām urum 1.57.6; 2.22.1; 8.65.3
açvyaṁ paçum 5.61.5; 8.34.16; 10.48.4
abhi mātarā (9.86.36, mātaraḥ) çiçum 1.140.3; 9.86.36
divaḥ çiçum 4.15.6; 9.1.9
dugdham aṅçum 5.36.1; 7.98.1

2. LIST OF LINES REPEATED IN ONE AND THE SAME HYMN

When verses are repeated in contiguous or nearly contiguous stanzas of the same hymn these repetitions encroach upon the domain of concatenation. This latter kind of repetition does not in general figure here, because it is outside of the proper limits of our theme. Sufficient reference to it is made above, on pages 5 ff. Some of the repeated lines below are clearly catenary; others, less obviously, may be the same. Thus 1.101.8^{d}, 9^{b}, or 9.67.31^{ab}, 32^{ab}, and others. It is not easy to draw the line.

In a few cases the present repetitions approach refrains in character. Thus 8.8.8^{d}, 15^{b}, 19^{d}, gīrbhīr vatso avīvṛdhat, if it occurred at the end of successive stanzas would be counted a refrain. The same impression, rather than that of concatenation, is produced by 1.191.5^{c}, 6^{c}, adṛṣṭā viçvadṛṣṭāḥ.

In two cases, 8.97.7^{a}, 7^{d} and 8.97.8^{a}, 8^{d}, we have the suggestion of a type of repetition which occurs in a completed fashion when the refrain appears first at the begining of the first stanza and again at its end, and then continues to reappear at the end of each stanza of the remainder of the hymn; see the introduction to the next list (3).

The lines repeated in the same hymn now follow:

1.12.3^{a}, 10^{b} (*et al.*), agne devāñ ihā vaha
1.13.3^{b}, 7^{b}, asmin yajña upa hvaye
1.36.2^{c}, 6^{c}, sa tvaṁ no adya sumanā ihāvitā (6^{c}, utāparam)
1.37.1^{a}, 5^{b}, krīḷaṁ vaḥ çardho (5^{b}, krīlaṁ yac chardho) mārutam
1.47.3^{b}, 5^{d} (*et al.*), pātaṁ somam ṛtāvṛdhā
1.47.3^{c}; 6^{a}, athādya (6^{a}, sudāse) dasrā vasu bibhratā rathe
1.52.5^{a}, 14^{c}, abhi (14^{c}, nota) svavṛṣṭiṁ made asya yudhyataḥ
1.101.8^{d}, 9^{b}, tvayā haviç cakṛmā satyarādhaḥ (9^{b}, brahmavāhaḥ)
1.122.3^{d}, 14^{b}, tan no viçve varivasyantu devāḥ
1.135.3^{c}, 4^{c}, vāyo havyāni vītaye
1.135.3^{f}, 6^{b}, adhvaryubhir bharamāṇāayaṁsata
1.137.1^{e}, 3^{d}, asmatrā gantam upa naḥ
1.161.4^{a}, 13^{a}, cakṛvāṁsa (13^{a}, suṣupvāṁsa) ṛbhavas tad apṛchata
1.162.6^{d}, 12^{d}, uto teṣām abhigūrtir na invatu
1.164.30^{d}, 38^{b}, amartyo martyenā sayoniḥ
1.164.43^{d}, 50^{b}, tāni dharmāṇi prathamāny āsan
1.191.1^{d}, 4^{d}, ny adṛṣṭā alipsata
1.191.5^{c}, 6^{c}, adṛṣṭā viçvadṛṣṭāḥ
3.21.1^{c}, 4^{b}, stokānām (4^{b}, stokāso) agne medaso ghṛtasya
3.28.1^{b}, 6^{b}, puroḷāçaṁ jātavedaḥ
3.53.5^{c}, 6^{c}, yatrā rathasya bṛhato nidhānam
4.15.7^{b}, 9^{b}, kumāraḥ sāhadevyaḥ; 4.15.8^{b}, kumārāt sāhadevyāt
4.45.2^{d}, 6^{b}, svar ṇa çukraṁ tanvanta ā rajaḥ
5.1.5^{d}, 6^{a}, agnir hotā niṣasādā (6^{a}, ny asīdad) yajīyān
5.12.2^{d}, 6^{b}, ṛtaṁ sa pāty (2^{d}, sapāmy) aruṣasya vṛṣṇaḥ
5.40.5^{b}, 9^{b}, tamasāvidhyad āsuraḥ
5.44.14^{d}, 15^{d}, tavāham asmi sakhye nyokāḥ
5.79.3^{b}, 9^{a}, vy uchā duhitar divaḥ
5.79.6^{c}, 7^{c}, ye no rādhāṁsy ahrayā (7^{d}, açvyā)

iva dyām 1.127.2; 173.6
nakṣati dyām 4.43.5; 10.3.5
harivo haribhyām 3.30.2; 10.104.6
yat pṛthivyām 1.108.11; 4.5.11
amṛtatvam açyām 5.4.10; 10.62.1
ayaso na dhārām 6.3.5; 47.10
kṛṇvata trām 1.100.7; 4.24.3

vām

açvinā vām 1.120.1, 6
mahinā vām 1.180.5; 6.59.2
suteṣu vām 6.59.1, 4; 8.59(Vāl.11).1
vartate vām 4.43.5; 5.62.4; 77.3
huve vām 6.60.13; 10.61.4
ratho vām 1.108.1; 116.18; 183.3
kṛtaṁ vām 1.117.8; 8.57(Vāl.9).3
viçpatiṁ viçām 3.13.5; 10.92.1
eka eṣām 1.164.44; 7.103.6
agna eṣām 5.10.3; 16.4
īça eṣām 1.165.10; 6.51.8
jānam eṣām 1.37.9; 5.53.1
nūnam eṣām 5.56.5; 61.14; 8.18.1
dadhiṣe svarṣām 5.45.11; 10.8.6

im

jagatas tasthuṣas patim 1.89.5; 7.66.15
çavasas patim 3.4.5; 6.44.4
hṛdā matim 1.105.15; 10.119.5
abhi devavītim 9.89.7; 97.21
varuṇaṁ mitram agnim 4.39.4; 6.50.1
amṛtasya nābhim 2.40.1; 3.17.4; 5.47.2
madhva ūrmim 3.47.1; 6.41.2
madhumantam ūrmim 4.57.2; 10.30.7, 8
gātum ūrmim 1.95.10; 7.47.4
manyase rayim 5.20.1; 10.21.4
sahasriṇaṁ rayim 9.13.5; 98.4
sānasiṁ rayim 1.8.1; 10.140.5
parvataṁ girim 5.56.4; 8.64.5
sahasrasām ṛṣim 1.10.11; 9.54.1
indra sānasim 8.21.2; 10.63.14
pṛtanāsu sāsahim 8.61.12; 70.4
pṛtsu sāsahim 8.15.4; 61.3

īm

uṣasaṁ vibhātīm 3.61.5; 7.78.4
viçvataḥ sīm 1.33.9; 100.14; 116.20; 122.6; 5.47.2

um

uta kratum 1.80.15; 8.7.24; 15.7; 23.8; 9.4.3; 10.25.1
anu kratum 8.63.5; 10.11.3
mahām urum 1.57.6; 2.22.1; 8.65.3
açvyaṁ paçum 5.61.5; 8.34.16; 10.48.4
abhi mātarā (9.86.36, mātaraḥ) çiçum 1.140.3; 9.86.36
divaḥ çiçum 4.15.6; 9.1.9
dugdham aṅçum 5.36.1; 7.98.1

2. LIST OF LINES REPEATED IN ONE AND THE SAME HYMN

When verses are repeated in contiguous or nearly contiguous stanzas of the same hymn these repetitions encroach upon the domain of concatenation. This latter kind of repetition does not in general figure here, because it is outside of the proper limits of our theme. Sufficient reference to it is made above, on pages 5 ff. Some of the repeated lines below are clearly catenary; others, less obviously, may be the same. Thus 1.101.8^{d}, 9^{b}, or 9.67.31^{ab}, 32^{ab}, and others. It is not easy to draw the line.

In a few cases the present repetitions approach refrains in character. Thus 8.8.8^{d}, 15^{b}, 19^{d}, gīrbhīr vatso avīvṛdhat, if it occurred at the end of successive stanzas would be counted a refrain. The same impression, rather than that of concatenation, is produced by 1.191.5^{c}, 6^{c}, adṛṣṭā viçvadṛṣṭāḥ.

In two cases, 8.97.7^{a}, 7^{d} and 8.97.8^{a}, 8^{d}, we have the suggestion of a type of repetition which occurs in a completed fashion when the refrain appears first at the begining of the first stanza and again at its end, and then continues to reappear at the end of each stanza of the remainder of the hymn; see the introduction to the next list (3).

The lines repeated in the same hymn now follow:

1.12.3^{a}, 10^{b} (*et al.*), agne devāṅ ihā vaha
1.13.3^{b}, 7^{b}, asmin yajña upa hvaye
1.36.2^{c}, 6^{c}, sa tvaṁ no adya sumanā ihāvitā (6^{c}, utāparam)
1.37.1^{a}, 5^{b}, krīḷaṁ vaḥ çardho (5^{b}, krīlaṁ yac chardho) mārutam
1.47.3^{b}, 5^{d} (*et al.*), pātaṁ somam ṛtāvṛdhā
1.47.3^{c}; 6^{a}, athādya (6^{a}, sudāse) dasrā vasu bibhratā rathe
1.52.5^{a}, 14^{c}, abhi (14^{c}, nota) svavṛṣṭiṁ made asya yudhyataḥ
1.101.8^{d}, 9^{b}, tvayā haviç cakṛmā satyarādhaḥ (9^{b}, brahmavāhaḥ)
1.122.3^{d}, 14^{b}, tan no viçve varivasyantu devāḥ
1.135.3^{c}, 4^{c}, vāyo havyāni vītaye
1.135.3^{f}, 6^{b}, adhvaryubhir bharamāṇā ayaṅsata
1.137.1^{e}, 3^{d}, asmatrā gantam upa naḥ
1.161.4^{a}; 13^{a}, cakṛvāṅsa (13^{a}, suṣupvāṅsa) ṛbhavas tad apṛchata
1.162.6^{d}, 12^{d}, uto teṣām abhigūrtir na invatu
1.164.30^{d}, 38^{b}, amartyo martyenā sayoniḥ
1.164.43^{d}, 50^{b}, tāni dharmāṇi prathamāny āsan
1.191.1^{d}, 4^{d}, ny adṛṣṭā alipsata
1.191.5^{c}, 6^{c}, adṛṣṭā viçvadṛṣṭāḥ
3.21.1^{c}, 4^{b}, stokānām (4^{b}, stokāso) agne medaso ghṛtasya
3.28.1^{b}, 6^{b}, puroḷāçaṁ jātavedaḥ
3.53.5^{c}, 6^{c}, yatrā rathasya bṛhato nidhānam
4.15.7^{b}, 9^{b}, kumāraḥ sāhadevyaḥ; 4.15.8^{b}, kumārāt sāhadevyāt
4.45.2^{d}, 6^{b}, svar ṇa çukraṁ tanvanta ā rajaḥ
5.1.5^{d}, 6^{a}, agnir hotā niṣasādā (6^{a}, ny asīdad) yajīyān
5.12.2^{d}, 6^{b}, ṛtaṁ sa pāty (2^{d}, sapāmy) aruṣasya vṛṣṇaḥ
5.40.5^{b}, 9^{b}, tamasāvidhyad āsuraḥ
5.44.14^{d}, 15^{d}, tavāham asmi sakhye nyokāḥ
5.79.3^{b}, 9^{a}, vy uchā duhitar divaḥ
5.79.6^{c}, 7^{c}, ye no rādhāṅsy ahrayā (7^{d}, açvyā)

6.15.6[d], 6[e], devo deveṣu vanate hi vāryam (6[e], no duvaḥ)
6.16.29[b], 36[b] (*et al.*) jātavedo vicarṣaṇe
6.50.4[b], 15[c], adyā (15[c], gnā) hutāso vasavo 'dhṛṣṭāḥ
6.53.5[b], 7[b], ārayā (7[b], paṇīnāṁ) hṛdayā kave
6.53.7[a], 8[d], ā rikha kikirā kṛṇu
6.69.4[d], 7[d], upa brahmāṇi çṛṇutaṁ giro (7[d], havaṁ) me
6.71.1[a], 4[a] (*et al.*), ud u ṣya devaḥ savitā hiraṇyayā (4[a], damūnāḥ)
6.75.12[d], 17[d] (*et al.*), aditiḥ çarma yachatu
7.33.9[c], 12[c], yamena tataṁ paridhiṁ vayantaḥ (12[c], vayiṣyan)
8.5.20[a], 30[a], tena no vājinīvasū
8.6.21[b], 43[c], kaṇvā ukthena vāvṛdhuḥ
8.7.8[c], 36[c], te bhānubhir vi tasthire
8.8.1[a], 18[a] (*et al.*), ā no (18[a], vāṁ) viçvābhir ūtibhiḥ
8.8.4[b], 8[c], putraḥ kaṇvasya vām iha (8[c], ṛṣiḥ)
8.8.8[d], 15[b], 19[d], gīrbhir vatso avīvṛdhat
8.8.11[ab], 14[cd], ataḥ sahasranirṇijā rathenā yātam açvinā
8.9.3[c], 9[c] (*et al.*), evet kāṇvasya bodhatam
8.40.10[c], 11[c], uto nu cid ya ojasā (11[c], ohate)
8.40.10[d], çuṣṇasyāṇḍāni bhedati: 8.10.11[d], āṇḍā çuṣṇasya bhedati
8.40.10[e], 11[e] (*et al.*), jeṣat (11[e], ajāiḥ) svarvatīr apaḥ
8.43.18[b], 29[b], viçvāḥ sukṣitayaḥ pṛthak
8.47.15[c], 17[c], trite (17[c], evā) duṣvapnyaṁ sarvam
8.67.1[c], 10[c], sumṛḷīkāṅ (10[c], sumṛḷīkām) abhiṣṭaye
8.87.2[ab], 4[ab], pibataṁ gharmaṁ madhumantam açvinā barhiḥ sīdataṁ narā (4[b], sumat)
8.92.14[c]. 22[c], na tvām indrāti ricyate
8.94.3[c], 9[c] (*et al.*), marutaḥ somapītaye
8.97.7[a], 7[d], mā na indra parā vṛṇak
8.97.8[a], 8[d], asme indra sacā sute
8.101.7[d], 10[b], prati havyāni vītaye
9.4.5[b], 6[a], tava kratvā tavotibhiḥ
9.6.2[a], 3[a], abhi tyaṁ madyaṁ (3[a], pūrvyaṁ) madam
9.63.10[b], 17[c] (*et al.*), gira (17[c], indum) indrāya matsaram
9.67.31[ab], 32[ab], yaḥ pāvamānīr (32[ab], pāvamānīr yo) adhyety ṛṣibhiḥ saṁbhṛhaṁ rasam
9.96.6[d], 17[d], somaḥ pavitram aty eti rebhan
9.97.16[d], 19[b], adhi (19[b], pari) ṣṇunā dhanva sāno avye
9.97.42[b], 49[b], matsi (49[b], abhi) mitrāvaruṇā pūyamānaḥ
9.100.2[d], 8[d], viçvāni dāçuṣo gṛhe
9.108.1[a], 15[c] (*et al.*) pavasva madhumattamaḥ
10.10.13[d], 14[b], pari ṣvajāte libujeva vṛkṣam
10.61.10[a], 11[a], makṣū kanāyāḥ sakhyaṁ navagvāḥ (11[a], navīyaḥ)
10.72.2[d], 3[b], asataḥ sad ajāyata
10.86.16[b], 17[d], antarā sakhyā kapṛt
10.86.16[d], 17[b], niṣeduṣo vijṛmbhate
10.87.4[c], 13[d], tābhir (13[d], tayā) vidhya hṛdaye yātudhānān
10.90.8[a], 9[a], tasmād yajñāt sarvahutaḥ
10.97.4[d], 8[d], ātmānaṁ tava pūruṣa
10.97.19[d], 21[d], asyāi saṁ dhatta vīryam
10.119.2[b], 3[a], un mā pītā ayaṁsata
10.173.3[b], 6[a], dhruvaṁ dhruveṇa haviṣā
10.175.1[b], 4[b], devaḥ suvatu dharmaṇā

3. LIST OF REFRAIN-LINES

REGULAR refrain-lines occur at the end of two or more successive stanzas in the same hymn, or at the end of a number of stanzas in more or less contiguous hymns in the same book. There are also quite a number of obvious refrain-lines which betray their character in that they occur a fair number of times scatteringly throughout the collection, but every time at the end of stanzas. These are not included in the present List, because they are on their face not sufficiently differentiated from many other formulaic verses which are certainly not refrains.

Thus bṛhad vadema vidathe suvīrāḥ is a regular refrain at the end of many verses of the second book (see 2.1.16^{d} ff.). This refrain does not differ in spirit from suvīrāso vidatham ā vadema, which occurs thrice scatteringly as the last verse of 1.117.25; 2.12.15; 8.48.14; or from suvīryasya patayaḥ syāma, which occurs scatteringly four times at the end of stanzas (see under 4.51.10^{d}); or from vayaṁ syāma patayo rayīṇām, which occurs scatteringly five times at the end of stanzas (see under 4.50.6^{d}).

Similarly the type, rayiṁ dhattaṁ vasumantaṁ çatagvinam, 1.159.5^{d} ff. (q.v.), though somewhat varied in its several recurrences, occurs every time at the end of a stanza, and is distinctly in the nature of a refrain. Cf. also the type, tasya vayaṁ sumatāu, &c., under 3.1.21^{cd}, and many others. Thus the question as to the character and extent of refrain in the RV. is really an open one, to be determined by intrinsic as well as extrinsic consideration, and not marked off by hard and fast lines from other kinds of formulaic repetition.

On the other hand there is a second type of refrain, namely that of entire stanzas repeated at the end of hymns. These are considered and listed by themselves on pp. 493 ff.; they are, of course, to be treated in connexion with the present list.

In three cases we have a type of refrain in which a verse is repeated, first at the beginning and the end of a first stanza, and then continued at the end only of the remaining stanzas. This peculiar rhetoric appears in 1.97.1^{a}, 1^{c}–8^{c}, apa naḥ çoçucad agham; in 8.93.31^{a}, 31^{c}–33^{c}, upa no haribhiḥ sutam; and in 9.58.1^{a}, 1^{c}–4^{c}, tarat sa mandī dhāvati. See also 8.97.7^{a}, 7^{d} and 8.97.8^{a}, 8^{d}, and the remark at the end of the introduction to the preceding List (2). This type, if it continues at all, is sporadic in Vedic literature, not destined to survive in spite of a certain rhetorical effectiveness.

The refrains of the hymn 8.35 constitute themselves the verse-lines of a continuous new hymn of the Rig-Veda, whose verses are plucked apart, padded, and made to serve as refrains of the existing hymn. See especially the sequence beginning with 8.35.4^{b}–6^{b}. Both the existing hymn and the refrain-hymn are Açvin hymns, and each of the stanzas ends with the word açvinā :

viçveha devāu savanāva gachatam,
iṣaṁ no voḷham açvinā

somaṁ sutaṁ mahiṣeva gachathaḥ,
trir vartir yātam açvinā

prajāṁ ca dhattaṁ draviṇam ca dhattam,
ūrjaṁ no dhattam açvinā

marutvantā jaritur gachatho havam,
ādityāir yātam açvinā

hataṁ rakṣāṁsi sedhatam amīvāḥ,
somaṁ sunvato açvinā

The refrain-lines now follow:

1.19.1^{c}–9^{c}, marudbhir agna ā gahi
1.28.1^{cd}–4^{cd}, ulūkhalasutānām aved v indra jalgulaḥ
1.29.1^{cde}–7^{cde}, ā tū na indra çaṁsaya goṣv açveṣu çubhriṣu sahasreṣu tuvīmagha
1.58.9^{d}; 60.5^{d}; 61.16^{d}; 62.13^{d}; 64.15^{d}; 8.80.10^{d}; 9.93.5^{d}, prātar makṣū dhiyāvasur jagamyāt
1.78.1^{c}–5^{c}, dyumnāir abhi pra ṇonumaḥ
1.80.1^{e}–16^{e}, arcann anu svarājyam
1.82.1^{e}–5^{e}, yojā nv indra te harī
1.84.10^{e}–12^{e}, vasvīr anu svarājyam
1.94.1^{d}–14^{d}, agne sakhye mā riṣāma vayaṁ tava
1.94.16^{cd}; 95.11^{cd}; 96.9^{cd}; 98.3^{cd}; 100.19^{cd}; 102.11^{cd}; 103.8^{cd}; 105.19^{cd}; 106.7^{cd}; 107.3^{cd}; 108.13^{cd}; 109.8^{cd}; 110.9^{cd}; 111.5^{cd}; 112.25^{cd}; 113.20^{cd}; 114.11^{cd}; 115.6^{cd}; 4.97.58^{cd}, tan no mitro varuṇo māmahantām aditiḥ sindhuḥ pṛthivī uta dyāuḥ
1.96.1^{d}–7^{d}, devā agniṁ dhārayan draviṇodām
1.97.1^{a}, 1^{c}–8^{c}, apa naḥ çoçucad agham
1.100.1^{d}–15^{d}, marutvān no bhavatv indra ūtī
1.101.1^{d}–7^{d}, marutvantaṁ sakhyāya havāmahe
1.105.1^{e}–18^{e}, vittaṁ me asya rodasī
1.106.1^{cd}–6^{cd}, rathaṁ na durgād vasavaḥ sudānavo viçvasmān no aṁhaso niṣ pipartana
1.108.1^{d}, 6^{a}–12^{d}, athā somasya pibataṁ sutasya
1.108.7^{c}–12^{c}, ataḥ pari vṛṣaṇāv ā hi yātam
1.112.1^{d}–23^{d}, tābhir ū ṣv ūtibhir açvinā gatam
1.113.4^{d}–6^{d}, uṣā ajīgar bhuvanāni viçvā
1.162.8^{d}, 9^{d}, 14^{d}, sarvā tā te api deveṣv asti
1.165.15^{d}; 166.15^{d}; 167.11^{d}; 168.10^{d}; 169.8^{d}; 171.6^{d}; 173.13^{d}; 174.10^{d}; 175.6^{d}; 176.6^{d}; 177.5^{d}; 178.5^{d}; 180.10^{d}; 181.9^{d}; 182.8^{d}; 183.6^{d}; 184.6^{d}; 185.11^{d}; 186.11^{d}; 189.8^{d}; 190.8^{d}, vidyāmeṣaṁ vṛjanaṁ jīradānum
1.185.2^{d}–8^{d}, dyāvā rakṣataṁ pṛthivī no abhvāt
1.191.10^{e-f}, 11^{e-f}, so cin nu na marāti no vayaṁ marāmāre asya yojanaṁ hariṣṭhā madhu tvā madhulā cakāra ; 1.191.12^{e-f}, tāç cin nu na maranti no vayaṁ, &c. ; 1.191.13^{de}, āre asya yojanaṁ, &c.
2.1.16^{d}; 2.13^{d}; 11.21^{d}; 13.13^{d}; 14.12^{d}; 15.10^{d}; 16.9^{d}; 17.9^{d}; 18.9^{d}; 20.9^{d}; 23.19^{d}; 24.16^{d}; 27.17^{d}; 28.11^{d}; 29.7^{d}; 33.15^{d}; 35.15^{d}; 39.8^{d}; 40.6^{d}; 42.3^{d}; 9.86.48^{d}, bṛhad vadema vidathe suvīrāḥ
2.13.2^{d}–4^{d}, yas tākṛṇoḥ prathamaṁ sāsy ukthyaḥ
2.15.2^{d}–9^{d}, somasya tā mada indraç cakāra
2.22.1^{d}–3^{d}. sāinaṁ saçcad devo devaṁ satyam indraṁ satya induḥ
2.23.19^{cd}, 24.16^{cd} ; 35.15^{cd}, viçvaṁ tad bhadraṁ yad avanti devā bṛhad vadema vidathe suvīrāḥ. Cf. under 2.1.16^{d}
2.25.1^{d}–5^{d}, yaṁ-yaṁ yujaṁ kṛṇute brahmaṇas patiḥ
3.55.1^{d}–22^{d}, mahad devānām asuratvam ekam ; 10.55.4^{d}, mahan mahatyā asuratvam ekam
4.16.21^{d}; 17.21^{d}; 19.11^{d}; 20.11^{d}; 21.11^{d}; 22.11^{d}; 23.11^{d}; 24.11^{d}; 56.4^{d}, dhiyā syāma rathyaḥ sadāsāḥ
4.42.1^{cd}, 2^{cd}, kratuṁ sacante varuṇasya devā rajāmi kṛṣṭer upamasya vavreḥ
4.48.1^{cd}–4^{cd}, vāyav ā candreṇa rathena yāhi sutasya pītaye
5.6.1^{e}–10^{e}, iṣaṁ stotṛbhya ā bhara

5.9.7[e]; 10.7[e]; 16.5[e]; 17.5[e], utāidhi pṛtsu no vṛdhe
5.40.1[c]–3[c], vṛṣann indra vṛṣabhir vṛtrahantama
5.42.16[cd]; 43.15[cd], devo-devaḥ suhavo bhūtu mahyaṁ mā no mātā pṛthivī durmatāu dhāt
5.51.8[c]–10[c], ā yāhy agne atrivat sute raṇa
5.55.1[d]–9[d], çubhaṁ yātām anu rathā avṛtsata
5.72.1[c]–3[c], ni barhiṣi sadataṁ (3[c], sadatāṁ) somapītaye
5.75.1[c]–9[c], mādhvī mama çrutaṁ havam
5.78.1[c]–3[c], haṁsāv iva patatam ā sutāṁ upa
5.79.1[de]–3[de], satyaçravasi vāyye sujāte açvasūnṛte
5.79.1[e]–10[e], sujāte açvasūnṛte
6.2.11[e]; 14.6[e]; 15.15[e], tā tarema tavāvasā tarema
6.4.8[d]; 10.7[d]; 12.6[d]; 13.6[d]; 17.15[d]; 24.10[d]; madema çatahimāḥ suvīrāḥ
6.43.1[c]–4[c], ayaṁ sa soma indra te sutaḥ piba
6.44.1[cd]–3[cd], somaḥ sutaḥ sa indra te'sti svadhāpate madaḥ
6.53.5[c]–7[c], athem asmabhyaṁ randhaya
7.1.20[d], 25[d], &c. (see p. 306), yūyaṁ pāta svastibhiḥ sadā naḥ
7.49.1[d]–3[d], tā āpo devīr iha mām avantu
7.50.1[d]–3[d], mā māṁ padyena rapasā vidat tsaruḥ
7.55.3[cd], 4[cd], stotṝn indrasya rāyasi kim asmān duchunāyasi ni ṣu svapa
7.89.1[c]–4[c], mṛḷā sukṣatra mṛḷaya
8.12.25[c]–27[c], ād it te haryatā harī vavakṣatuḥ
8.12.28[c]–30[c], ād it te viçvā bhuvanānī yemire
8.31.15[cde]–18[cde], devānāṁ ya in mano yajamāna iyakṣaty abhīd ayajvano bhuvat
8.34.1[cd]–15[cd], divo amuṣya çāsato divaṁ yaya divāvaso
8.35.1[c]–21[c], sajoṣasā uṣasā sūryeṇa ca
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8.35.4[b]–6[b], viçveha devāu savanāva gachatam
8.35.4[d]–6[d], iṣaṁ no voḷham açvinā
8.35.7[b]–9[b], somaṁ sutaṁ mahiṣevāva gachathaḥ
8.35.7[d]–9[d], trir vartir yātam açvinā
8.35.10[b]–12[b], prajāṁ ca dhattaṁ draviṇaṁ ca dhattam
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8.35.16[d]–18[d], somaṁ sunvato açvinā
8.35.19[b]–21[b], çyāvāçvasya sunvato madacyutā
8.35.19[d]–21[d], açvinā tiroahnyam
8.35.22[cde]–24[cde], ā yātam açvinā gatam avasyur vām ahaṁ huve dhattaṁ ratnāni dāçuṣe. Cf. note under this item on p. 372
8.36.1[b–e]–6[b–e] pibā somaṁ madāya kaṁ çatakrato, yaṁ te bhāgam adhārayan viçvāḥ sehānāḥ pṛtanā uru jrayaḥ sam apsujin marutvāṁ indra satpate.
8.37.1[cde], 2[bcd]–6[bcd], indra viçvābhir ūtibhiḥ mādhyaṁdinasya savanasya vṛtrahann anedya pibā somasya vajrivaḥ. Cf. under 8.32.12[c]
8.38.1[c]–3[c], indrāgnī tasya bodhatam
8.38.4[c]–6[c], indrāgnī ā gataṁ narā
8.38.7[c]–9[c] (*et al.*), indrāgnī somapītaye
8.39.1[f]–40.11[f]; 41.1[f]–10[f]; 42.4[d]–6[d], nabhantām anyake same
8.42.4[c]–6[c], nāsatyā somapītaye
8.45.1[c]–3[c], yeṣām indro yuvā sakhā
8.45.40[c]–42[c], vasu spārhaṁ tad ā bhara
8.47.1[ef]–18[ef], anehaso va ūtayaḥ suūtayo va ūtayaḥ. Cf. 5.65.5[c]
8.62.1[c]–6[c], 7[d]–9[d], 10[c]–12[c], bhadrā indrasya rātayaḥ
8.73.1[c]–18[b], anti ṣad bhūtu vām avaḥ
8.82.7[b]–9[c], pibed asya tvam īçiṣe
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8.86.1[c]–3[c], tā vāṁ viçvako havate tanūkṛthe
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8.93.28[c]–30[c], yad indra mṛḷayāsi naḥ
8.93.31[a], 31[c]–33[c], upa no haribhiḥ sutam
8.94.10[c]–12[c] (*et al.*), asya somasya pītaye
8.102.4[c]–6[c], agniṁ samudravāsasam
9.4.1[c]–10[c], athā no vasyasas kṛdhi
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9.58.1[a], 1[c]–4[c], tarat sa mandī dhāvati
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9.67.10[c]–12[c], ā bhakṣat kanyāsu naḥ
9.112.1[e]–4[e]; 113.1[e]–11[e]; 114.2[e]–4[e] (*et al.*). indrāyendo pari srava
9.113.8[d]–11[d], tatra mām amṛtaṁ kṛdhi
10.35.5[d]–12[d], svasty agniṁ samidhānam īmahe
10.36.2[d]–12[d], tad devānām avo adyā vṛṇīmahe
10.47.1[d]–8[d], asmabhyaṁ citraṁ vṛṣaṇaṁ rayiṁ dāḥ
10.58.1[bcd]–12[bcd], mano jagāma dūrakam, tat ta āvartayāmasīha kṣayāya jīvase
19.59.1[d]–4[d], parātaraṁ su nirṛtir jihītām
10.59.8[cde], 9[def], 10[cde], bharatām apa yad rapo dyāuḥ pṛthivī kṣamā rapo mo ṣu te kiṁ canāmamat. Cf. 9.114.4[d], mo ca naḥ kiṁ canāmamat

10.60.8^{cde}, 9^{cde}, evā dādhāra te mano jīvātave na mṛtyave 'tho ariṣṭatātaye; 10.60.10^{cd}, the same, minus the first pāda
10.62.1^{d}–4^{d}, prati gṛbhṇīta mānavaṁ sumedhasaḥ
10.85.43^{d}, 44^{d} (*et al.*), çaṁ no bhava dvipade çaṁ catuṣpade
10.86.1^{c}–23^{c}, viçvasmād indra uttaraḥ
10.100.1^{d}–11^{d}, ā sarvatātim aditiṁ vṛṇīmahe
10.119.1^{c}–13^{c}, kuvit somasyāpām iti
10.121.1^{d}–9^{d}, kasmāi devāya haviṣā vidhema
10.126.3^{b}–7^{b} (*et al.*), varuṇo mitro aryamā
10.133.1^{fg}–3^{fg}; 4^{ef}–6^{ef}, nabhantām anyakeṣāṁ jyākā adhi dhanvasu
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10.163.5^{cd}, 6^{cd}, yakṣmaṁ sarvasmād ātmanas tam idaṁ vi vṛhāmi te
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Under 4.56.2, in the third stanza, read devéṣu for déveṣu
Under 5.3.1 the second bhavasi is to be changed to bhavati
For root varj in the note to 5.20.3 see now Bloomfield, JAOS. xxxv. 273 ff.
After 5.40.1^{b} insert the item: 5.40.1^{c}–3^{c}, vṛ́ṣann índra vṛ́ṣabhir vṛtrahantama
Under 5.75.7^{b}, in the last line of the note, read aryá for arya
Under 6.1.12, in the second stanza, read jīradāno for jiradāno
To the note on radhracódana under 6.44.10 add: pátiṁ devi rā́dhase codayasva AV. 7.46.3, and the expression yájamānasya coditā́ RV. 1.51.8; 10.49.1: radhrásya coditā́ RV. 10.24.3
After 6.49.14^{b} insert the item: [6.49.5^{c}, víça ā́devīr abhy àçnavāma: 8.96.15^{c}, víço ā́devīr abhy àcárantīḥ]
On p. 300, line 4, read GASI for JSAI
On p. 309, line 1, change (the first) kṣapā́vāṅ to kṣápāvāṅ
Under 7.18.12 insert 1.52.15^{b}; 103.7^{d}, after the colon (:)
Under 7.44.1^{a} read in that stanza açvínóṣasam for açvinóṣasam
Under 7.60.4^{a} read mádhumanto for the first mádhumanta
Under 8.1.4 in the first stanza read cikitvánā for cikitván ā
Under 8.1.25 last line read 8.35.22^{cde} for 8.25.22^{cde}
Under 8.3.20, in the second stanza, and again under 8.32.3, read indra for índra
Under 8.6.26, in the second stanza, read yā́maṁ for yámaṁ
Under 8.23.30 read in that stanza mitrā́váruṇā for mitrā́váruṇa
Under 8.26.9 read in the first heading Viçvamanas for Viçamanas
Under 8.26.11 the r of aryamā́ has dropped out.
Under 8.45.21 read puruhūtā́ya for puruhutā́ya
Under 8.50(Vāl.2).7, in the third line, read ugrá for úgra
Under 8.51(Vāl.3).6, in the heading of the third stanza, the t of to has dropped out.
Under 8.52(Vāl.4).6 read in the first heading Āyu for Ayu
Under 8.84.3 read rákṣā for rákṣa
Under 9.13.3 cf. for the second pāda of the last stanza 9.23.1^{c}
On p. 416, l. 2, read mṛjanti for mṛjantí
Under 9.60.3, in the second stanza, read krāṇā́ for kráṇā́
Under 9.61.3^{c} read íṣaḥ for iṣaḥ
Under 9.64.28 read gávāçiraḥ for gāvāçiraḥ
Under 9.70.5 read twice dhā́yase for dhāyase
Under 9.74.9^{d}, and again under 9.86.3^{d}, read in that stanza sá for sa; and in the heading of the second stanza Çāktya for Çaktya
After 9.86.21 insert the item: 9.86.23^{d}; 1.51.3^{a}, sóma (1.51.3^{a}, tvā́ṁ) gotrám ā́ṅgirobhyo 'vṛṇor ápa
Under 9.103.2^{b}, in the first heading, read Āptya for Aptya
Under 9.107.10 read vā́rāṇy for várāṇy
Under 10.45.9, in the second line read ṇo for táṁ
Under 10.68.1 read giribhrájo for giribhrájó
Page 495, line 3, read Āprī for Aprī
Page 495, line 10, read Rāhūgaṇa for Rahūgaṇa
Page 497, middle, under 8.38.9, read yathāhuvanta for yathāhavanta
Page 503, line 5, read Viçvāmitra for Viçvamitra
Page 523, second paragraph, note the relation of 1.162.1^{ab} to 7.93.8^{c}
Page 549, line 10 ff.: the statement there is only faintly relevant

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